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Ecology and Economy of Sugali Tribe in Rayalaseema Region with Special Reference to Anantapur District

M. Kothari Vimala, M. Gurudata

INTRODUCTION

The present paper examines the situation in the patterns of Ecology and Economy of Sugali Tribe of Rayalaseema region in Andhra Pradesh with special reference to environment. In the last millennium, man has been faced with a multitude of environmental problems not only these problems are numerous, but they vary greatly in their nature and in the scope of their impact. A glimpse of the world's environment to-day gives us a alarming picture of the destruction and degradation brought about by man. Once upon a time man was the environment and was sustained by it. Today due to rapid growth of population and industrialization man is facing changing and his dependence on the environment in increasing with out giving a thought to its sustenance through out the world. Forests have been a great help from destructive activities of man resulting in ecological imbalance. Millions of tribal living in the forest habitats have to meet the major portion of their daily necessities from the forest resources, beside the dependence of the poor and the tribals on the forest, the commercialization of the total resources and the use of the forest raw materials for various industries have aggravated the situation. India is one of the countries where the dependence of the tribals on the forest resources is substantial and rather due to rapid population growth, it is increasing day by day but it is safe to say that there are some people who are really in need of alternative sources of livelihood at any cost to exploit the forest resources more and more from the time of the British to-day the government has given importance to commercialization of forest produce and also using the forest as a source of industrial raw materials. Besides the increasing of mining activity, bulldozing of major hydropower projects and industries to the forest areas have caused untold damage to the environment. The tribal eco system provides the best example of man environment relationship and in the report these relations have reached a stage of stress because of many reasons that have been mentioned above, increase of human demand as a result of failure of harmony between man and environment and this social conflict in the tribals societies of Andhra Pradesh in general and in particular the role of Rayalaseema area in particular affects environmentally to protect their Eco system and to maintain their cultural heritage intact. Against this background, the present paper assesses on “Ecology and Economy of Sugali Tribe of Rayalaseema Region of Andhra Pradesh”. The paper attempts to understand the social and economic of Sugali tribe along with ecology in selected villages in Rayalaseema Region: Andhra Pradesh.

THE STUDY AREA AND THE COMMUNITY

Andhra Pradesh divided into four geographical regions namely, Rayalaseema, Telengana, Krishna and Andhra. The present study Rayalaseema region constitutes four districts i.e., Krishna, Kadapa, Kurnool and Anantapur. For the present study two Sugali villages in Anantapur district namely Udumburu and Banswara which are ecologically and economically the most vulnerable part of A.P the Rayalaseema region accounts for 26.73% of total area of the Andhra Pradesh. Rayalaseema typically a dry land of Andhra Pradesh and has been declared a part of semi-arid zone in South India. Drastic and taming conditions are common occurrence in this region for the past ten decades. Broadly speaking, this region has generally been styled "the staking growth for fastening".
The Sugali

The Sugali seem to have been one of the ancient tribes of India since their name is found in old works like Dasa Kaurav Sureshni written by Pandh in 11th and 12th centuries. On the basis of the reference H.W. Elliot (1859) has described the sugali as nothing but the same ancient tribes which were in existence during the 4th century B.C. Traditionally, they have been carriers of merchandise and drivers of pack-khunab. They are said to have helped Alexander the Great carry huge stone carved heads during his campaign in North India. They are supposed to be the descendants of the same race which appears in various parts of central and south Europe, central Asia and America. Further, though the Sugali are known variously in different parts of the country as Lambadi, Laithehi, Lambili, Laihe, Banjara, Banjari, Bugari, etc. They are all preferred to be called their original generic name "sardar". It is an ancient form of the word Vasi, which is also the common root for the words the vaisyas and banjarees (Traders). It may be this evolution from the Sanskrit word Vaisvanya (Vaidya) indicating the nomadic character of the Vaisyas and banjarees (Traders). The region known as Lambadi, Sugali etc., are supposed to have been derived from the Sanskrit word as Lamba, meaning salt and hence, the lambadis being salt-casters and bugarees (Good casters). Further, there is another interpretation which traces the tribe to a mixed population. Srikantia (1949) observes that "there can be no doubt that these people were visited in their characteristic, were recruited from different races of Northern India and found together by act of common occupation." With regard to racial origin, it can be stated on the basis of physical appearance that the Sugali have descended from Rajput, Sikhia and Punjabi. The last fact alone is sufficient to show the distinct physical features of the Sugali which place them near to the people of northern India rather than to those of south India. The linguistic affiliation as well as the costume of the Chari festival by the Sugali support the racial origin which points out that the Sugali are of North Indian origin. They have their own distinct known Sardar basha of Lambadi style. Their dialect shows connections with North Indian languages like Hindi, Rajasthani and Punjabi. However, the Sugali dialect in western India is mixed with the surrounding Dravidian Languages (Thruston, 1937). The ethnological speculations revolve that the Sugali claim to have descended from Sindhi-Hassar (1949) writes that the Sugali claim to have originated from Mota and Mota, the two brothers who founded the city of Lord Krishna and important mythology personality of the epic Mahabharata. It is interesting to note that the name of the city of Mota and Mota the two brothers is also the name of the two Sugali Thanda under study are located. The following sections will discuss about how the Sugali solve the problem of getting their living under the limitations of their resources, land, capital and technology and distribute goods according to their own needs.

Occupational Structure of the Sugali

The basis of making a living as well as Siskedanapaka Thanda have traveled a long way from their traditional nomadic life. At present, they are engaged in occupations connected with agriculture, animal husbandry, and handicrafts. While the Sugali of Udiprakosa Thanda have engaged in traditional occupations connected with agriculture, the Sugali of Siskedanapaka Thanda are agriculturists. This disparity is evident in the difference in their resources base. The Sugali of Udiprakosa Thanda have to depend only on pastoralism as the primary occupation because of the prevailing ecological constraints, i.e., the relatively arid nature of the surrounding area and limited cultivable land. They are not engaged in any other activities that require the use of resources. The Sugali of Siskedanapaka Thanda have engaged in subsistence agriculture, animal husbandry, and handicrafts. They have access to resources that are necessary for these activities. The Sugali of Siskedanapaka Thanda have engaged in these activities as a means of livelihood, and they have been able to utilize resources in a way that is conducive to their survival. The difference in the nature of their occupation has allowed them to adapt to the changing environmental conditions. The Sugali of Udiprakosa Thanda have been able to maintain their traditional way of life, while the Sugali of Siskedanapaka Thanda have had to adapt to the changing environment in order to survive. The following table gives particulars about the occupational structure of the two villages among the Sugali of Udiprakosa Thanda and Siskedanapaka Thanda.

<table>
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<tr>
<th>S. No.</th>
<th>Occupation</th>
<th>Udiprakosa Thanda</th>
<th>Siskedanapaka Thanda</th>
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<tr>
<td>1</td>
<td>Peasant</td>
<td>52</td>
<td>9</td>
</tr>
<tr>
<td>2</td>
<td>Agriculture</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>Casual labour</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>4</td>
<td>Attached agricultural labour</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Forestry</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Labour selling</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Chest hunting</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>75</td>
<td>100</td>
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64. V. Kuruv, H. Marar, M. Suresh

It can be observed from the above table that majority of the Sugali (56.77%) at Udipalayana Thanda depends on cattle-rearing as their main source of living followed by occupations like Agriculture (15.8%), Casual Labour (24.2%), fisheries (10.4%), Firewood Selling (2.2%) and Liquor Selling (1.2%). On the other hand, majority of the Sugali (92.35%) at Sathshaparapane Thanda preferred on cultivation for their livelihood, while the remaining families live mainly on Pastoralism (6.9%). Casual Labour (9.5%), Firewood Selling (6.32%), Drop-wooding (2.1%) etc. Thus, it may be mentioned that cattle-rearing, the traditional occupation of the Sugali, is still practised in a considerable amount at Udipalayana Thanda and to a lesser extent at Sathshaparapane Thanda. Another interesting aspect is that while about 30 years ago only a few families took to the Sugali by their main and secondary occupations such as firewood-selling, liquor-selling, casual labour, attached agricultural labour and others (traditional dance, provision store and brick-carrying) as secondary means of livelihood.

Occupational Mobility

A critical assessment of mobility of occupation during the last three generations reveals the difference. In the pattern economic mobility between occupations between the Sugali of Udipalayana Thanda and those of Sathshaparapane Thanda.

Among the Sugali of Udipalayana Thanda there is no change in their traditional occupation, i.e., pastoralism from the generation of grandfather to that of the age group of the present study. However, in the generation of grandson, there were 60 (58.85%) families engaged in pastoralism and some of them engaged in occupation like agriculture, casual labour and selling of bamboo articles. In the father's generation, the proportion of those engaged in pastoralism decreased to 42 (40.65%), which has slightly increased in the age group. At present 47 (46.27%) families of the Sugali are engaged in cattle rearing as their main occupation while 20 (19.56%) families are engaged in casual labour by their livelihood. In the case of the first generation, the number of families engaged in pastoralism decreased to 42 (40.65%) which has slightly increased in the age group. At present 47 (46.27%) families of the Sugali are engaged in cattle rearing as their main occupation while 20 (19.56%) families are engaged in casual labour by their livelihood. The same pattern is followed by the age group. At present 47 (46.27%) families of the Sugali are engaged in cattle rearing as their main occupation while 20 (19.56%) families are engaged in casual labour by their livelihood.

In the case of Udipalayana Thanda, the cattle-rearing is characterized by the fact that the majority of the families are engaged in pastoralism and some of them are engaged in casual labour. In the case of Sathshaparapane Thanda, the cattle-rearing is characterized by the fact that the majority of the families are engaged in pastoralism.

Cattle Rearing

The Sugali rye in particular are cattle-rearing pastoralists. As stated earlier, most of the Sugali families (96.17%) of Udipalayana Thanda and 96% of Sathshaparapane Thanda still follow their traditional occupation, i.e., pastoralism as the main source of livelihood and possess cattle (cows, buffaloes, bullocks, etc.) in varying numbers.

Both the two villages there are almost 19 (94.95%) of the Sugali families possess below 20 cattle, 10 (52.6%) above 20 cattle and only three families have above 30 cattle. Further, the cattle, especially cows are by far the most important foodstock of the Sugali both in the Thanda. The most important form of wealth, the cattle have social and economic value. They are owned by the families. As long as the head of the household is alive, he has full rights of disposal over the herd, though his children have rights over them on separation. If the death of the head of the household, or part of the herd, the head remains with the family. When the cows are separated, they and their wives and children generally live in adjacent homesteads. As a single family or household cannot protect and keep their cattle alone, small groups pasture their cattle in common and jointly defend their herds. The solitude of such groups, especially of brothers or aunts live together, are less evident in the dry season when they take cattle out. Thus, the cattle play a key role in stabilizing the network of kinship ties.

The value of the cattle is also manifested in many other aspects of the Sugali culture. The union of marriage is brought about by payment of cattle. However, the kinsmen of a family, whenever, do not accept to sell cattle to Western bank. In addition, the status of the partner and his children is defined by cattle rights and obligations.

Apart from providing draught bullocks, the cattle are an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows. Milk is a staple food item in daily cattle. Sugar is an important role in the economy of the Sugali of both the Thanda. It is a common practice among the Sugali to sell cattle for 5000-10000 Rs. and a moderate one, from Rs. 5000 - 10000. The cattle can also produce milk for their family. Milk products such as curd, butter milk and ghee, are used themselves and also sold to the local community and also to the neighboring people for conserved as cows.
used for providing food and water. Cow urine is used for bathing the children and forcooking in the houses in order to kill bacteria.

Both the groups of Sengali attribute the diseases of the cattle either to the wrath of village gods and goddesses or to the influence of the evil spirit or spirits or sorcery. To appease the spirit gods and goddesses or to counteract the evil eye or the invading spirits, they conduct certain special rituals. However, nowadays, the Sengali of both the Thanda do not hesitate to seek veterinary care from the Thanda in order to cure the diseases of their cattle. Sometimes if the disease is rampant all over the region, the veterinary doctor attends to the cattle and provides prophylactic measures by giving vaccinations etc. But it does not mean that pastoral Sengali do not resort to traditional methods of applying herbal medicines to cure the diseases of their cattle. In addition, traditional methods are adopted for preventing the cattle from falling ill. The cattelaring process done by a veterinarian may lead to weaning or cutting of the tails of the diagnosed cattle. However, with regard to cattle breeding process, an important change can be noted. The Sengali of both the Thanda now have interest in getting their cattle crossed with the crosses of the best bulls supplied by the breeders concerned and a few Sengali families are now using crossbred bulls so that they can get pure hybrid varieties of cattle. Prior to the introduction of this change, the pastoral Sengali used to get their cattle crossed with the help of the best bulls supplied by different cattle owners of the adjoining villages.

Seasonal Mobile Grazing

During the summer season when their surroundings forest land cannot provide sufficient fodder and water for their cattle, in that time the herders mostly prefer mobile grazing in other areas where water and fodder are available in plenty. Further, during droughts, people in the surrounding villages of each Thanda sell their cattle to be tended by the Sengali on payment of Rs. 200 per month per each cattle. In addition, the Sengali make use of the milk and dung of the cattle when they are in their possession. A camp in summer generally consists of younger or older members of three to five families of agrarian kin groups. Each group may have to take advantage of good pastures that are assessable and different groups tend to move about the same time, i.e., in late January or early February and to visit the same pastures each year, though time, place, and, to some extent, degree of concentration vary according to climatic conditions. However, the main dry season camps are usually formed yearly at the same spots. Further, each group takes the cattle from the Thanda to camp, generally 20 to 30 miles away, leaving the younger people to harvest the crops and the older people to take care of the cattle. The cattle are kept in groups of three or four with pasture available to them.

Based on the variation of water supplies and vegetation, the pastoral Sengali of both the Thanda move to the different areas. During the movements they require goods such as charcoal, grass, and cooking bowls along with them by bullock carts. The pastoral Sengali usually prefer to take small cattle each ranging from 150 to 200 cattle. If the pasture is depleted, in a particular locality, they move to another new camp. They move and make several camps again and again before returning to their native villages. Each herd also includes a few dogs and three to five breeding bulls. In case the pasture is very scarce due to severe drought, the Sengali official Huppi (Pratap [prismatic of area in a village]) by paying an amount ranging from Rs. 700 to Rs. 1,000 depending upon the degree of fodder. Each family in the camp shares the expenditure on the basis of the cattle possessed by each. A cow belonging to other camps are not allowed to graze in the Pratap area. The hearties are punished by imposing a penalty. Further, at night the Sengali turn out their herd to this cattle farms for right penning from which the cattle pay a remission of 14 measures of rice or 20 measures of paddy per head consisting of 100 cattle per each night. In addition, the herders are also entitled to receive some amount of money for buying liquor, betel leaves, betel nuts and areed (cows' milk) in the season. The seasonal movement the pastoral Sengali of both the Thanda do not stay any time for their stay at nights. They also do not use cot to sleep on. Instead they sleep on the floor using either mats made of willow (Phanas Sylvanus), leaves or coarse woven mats.

Goat-keeping

Goat-keeping plays an important role in socio-economic life of the Sengali of both Thanda. Goats are kept in large numbers ranging from 100 to 500 and as many as sheep. Generally the goat towns and goat stools are tenanted or owned. Goats are slaughtered or captured in considerable numbers on many religious occasions. Meat and milk products are the foods which the goats are needed. The Sengali maintain a breeding hog-rust for every 20 to 30 goats. The young male and female goats are weaned after their birth and are carefully penned. They also form a separate flock to go to open fields. The lactating goats give milk for three to four months. The Sengali earn some amount of cash by selling their hogs as a clot ranging from Rs. 400 to Rs. 1,200 to the neighboring villages or towns.

Sheep-rearing

At either Thanda sheep are kept in small numbers and are taken as cattle as well as goats. Since the sheep are able to stand extreme conditions and have better disease resistance the Sengali of both the Thanda are resistant to possess huge number of sheep. The sheep are valued for meat and skin products rather than wool. Rams are slaughtered every year in considerable numbers on different religious occasions. They also give milk more quantities than goats and for a longer period ranging from six months to one year. Sheep are pastured on fields each consisting of 60 to 100. A breeding ram is kept for every 25 sheep. The male and female lambs are separated soon after their birth and generally from a separate flock. The drafts are done out from the Thanda or camp in the morning and return at mid-day. The Sengali at either Thanda sell each male lamb as a clot ranging from Rs. 100 to Rs. 300. During the summer season the Sengali at both the Thanda go to the neighboring salutations such as grass and water are available in abundance.

Further, they also have abundant forest area for grazing their sheep herds, the grazing in forest area is the advantage of cost-effective and utilization of forest resources along with.

Agriculture and Allied Economy

Agriculture has become the main source of livelihood for only one family at Udghidhuppati Thanda, and for 28 families at Udghidhuppati Thanda. 27 families at Udghidhuppati Thanda and 12 families at Udghidhuppati Thanda have taken to agriculture as a secondary occupation. Thus, unlike at Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, it is the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppati Thanda, Udghidhuppati Thanda, and Udghidhuppati Thanda, the agriculture which is in one way or another Udghidhuppa...
In some other nearby or far-off places where they could get sufficient casual labour with comparatively better daily wages, as the peasant Sugali as well as the caste tenants cannot command casual labour with reasonable wages throughout the year. Living the agricultural seasons the casual labourers work in the fields of their own tribal farmers or other farmers. Participation in operations like sowing, weeding, and harvesting. All the able-bodied members of both classes of families take part in agricultural labour. Wages are paid both in kind and cash which do not correspond with their work. The prevailing wage rate for agricultural labour varies from Rs. 1.50 - 2.00 depending upon the nature of work. Both men and women get equal wages for equal work. The wage rates are rightly due to the dependence of most of the Sugali labour families on the local castes farmers as well as their own tribal families for various things like small, advance of grains etc., which in turn hinder the Sugali labourers from bargaining for better wages.

While there is no work in the agricultural fields of respective Thandas and surrounding villages a few families migrate to distant villages in search of labour and return only after two or three months. Each family goes according to its plan. Usually, they go to the villages of their relatives to secure work easily. But in the case of Selhehamalapare Thandas, two families go to Bombay every year for a period of six months in order to get sufficient work with better daily wages. Thus, due to under-employment seasonal migration has become a perennial affair for the Sugali agricultural labour families of both the Tandas, especially those of Udhipollina Thanda.

**Attached Agricultural Labour (Gaanam)**

Life these are the attached agricultural labourers at each Thanda. Usually some do it all-year round and are available day and night. This content is generally for one year and maybe renewed if the parties so desire. Sometimes these attached agricultural labourers borrow huge sums of money from their employers and in such cases they have to remain in service till their whole debt is repaid. Days of tender are also employed on these terms, especially to watch and take care of the cattle, but girls are never employed on these terms. Further, the labourer comes to the house of the employer as if he is a member of the family with reference to his maintenance, work obligations and earnings or attachment in fact or figures in which his employer is involved.

Payments are made both in cash and kind. An attached agricultural labourer for his work of all types gets a salary ranging from Rs. 1000 - 1500/- per annum. In addition, he is provided with food thrice a day, clothing, toothpaste and other minor necessaries of life. Generally, he is not entitled for any leave. The leave sanctioned based on mutual obligation with owners.

As to how the Sugali attached agricultural labourer conducts themselves, there are conflicting views of the employers. Some are said to be lazy because they are irregular in turning up for work or some default the period of contract, especially in cases of absence payment. Sometimes complaints about the employers are voiced before work. Innumerable stories of work, poor food, and living conditions, in other cases, the attached agricultural labourer is treated as a member of the family and in turn some servant who joins as a young man serves the employer for years so that he is hardly happy to marry and set up his own family. This is usually true in the case of very poor boys or orphans who take up such service.

It is precisely here that an entering Sugali accumulation some savings to purchase cattle or grains or to become a tenant. This kind of stay and work in the houses of advanced, pleasant families generated the broad assimilation adaptation among the Sugali of both the Thandas. The attached agricultural labourers have learnt not only agricultural techniques, but also the ways of life of the dominant caste farmers by way of changes in the methods of food preparation, speech and thought patterns, values beliefs and world-view.

**Firewood-Selling**

There are five families at Udhipollina Thanda and 41 at Selhehamalapare Thanda depending on firewood-selling either as main occupation or a secondary occupation. The reason for the large number of people depending on firewood-selling at Udhipollina is primarily, it is not an arduous occupation and secondary, it is a long task, since one has to go on foot through hilly passages to sell firewood in an uninviting market for a nominal price ranging from Rs. 1.50 - 2.00 per head-load of firewood.

On the other hand, at Selhehamalapare Thanda, more number of people turn to firewood-selling as it is fetching sourcing of income. Further, most of the firewood-collectors sell their bulk-output loads of firewood in distant markets, where there is heavy demand for firewood. Each head-load of firewood is sold at a favourable price ranging from Rs. 500 - 1000/- Head loads of firewood are sold by the firewood traders in the area at rates ranging from Rs. 500 - 1000/- per head-load of firewood.

**Crop-watching**

During the investigation, altogether five Sugali have been found earning their livelihood as watchmen of the agricultural fields of either their own land or peasant leased. While the number of Sugali engaged in this type of work as secondary occupation at Udhipollina Thanda is only two, at Selhehamalapare Thanda only three Sugali are engaged in crop-watching either as main or secondary occupation. In both the Thandas, there are occasional crop-watchers who take up work only for two to four months during the agricultural season. They watch the crop day and night in a made with shelter made in the field. At times, they also look after the fields of a few cultivators which are shifted side by side. For rendering their services, each one receives a salary ranging from Rs. 1000 - 2500/- per month.

**Liquor-selling**

Liquor-selling is a part and parcel of rural culture, but with the passage of time the Sugali of both the Thandas, especially the Sugali of Udhipollina Thanda has taken up liquor-selling either as a main occupation or secondary occupation. At the Thandas, each family consists of a few numbers of people on liquor-selling at Selhehamalapare Thanda and the decreased incidence of liquor-selling in the Thanda due to remoteness, strict vigilance of the Excise Department and opening of a liquor-selling shop in the said Thandas by an agent of the Excise Department.

**CONCLUSION**

The habitations of Sugali people is influenced mainly by various factors, environments, degree of technology and function of the abode. The amount of food materials stored by the Sugali are very limited and there is little equipment used for storage. They are semi-nomadic as well as semi-clerical householders. Their household details are not expedient and the Sugali are least interested in costs of household utensils. Self-sufficiency is the basis indispensable factor for any community further its socio-economic conditions of all the changes occurred after industrialization changes in their economic organization are prominent. This is mainly due to the acquisition of cattle and land by both by most families at the Thandas. It has to be admitted that the Sugali had to leave a long way from nomadism and semi-nomadism to pasturage, followed by agriculture as the main (second) source of livelihood. By defying of the changes in agriculture and pastoralism, the present Sugali at the Thandas have adopted the methods of cultivation which those who fail to adapt themselves to settled life and cultivation have disposed of their cattle or lands. Acquisition of land and picking up the know-how of cultivation by the Sugali families is undoubtedly a major change in the life of the Sugali, especially those of the Selhehamalapare Thanda of Udhipollina Thanda could not take it up cultivation as the primary occupation due to ecological constraints such as limited availability of suitable land for cultivation and other factors like the relatively later urbanization than the surrounding villages and recently developed interest in
A Study of Job Satisfaction Among Elementary School Teacher to Anxiety in Himachal Pradesh

Kulwant Sharma

ABSTRACT

The present research work was undertaken to study of job satisfaction among elementary school children in Himachal Pradesh. A satisfactory teacher can provide benefits to the education process to elementary level. A satisfied teacher can provide benefits to the educational process to elementary level. But a dissatisfied teacher is, in no way, useful in the whole system of education. The teacher's satisfaction in his job is so self-explanatory that hardly needs a detailed discussion to elucidate its significance in determining his effectiveness. When a teacher is satisfied by his work, he/she aims to perform better. The personal satisfaction, which the teacher feels in working towards the organizational goals, is intimately connected to job satisfaction. The quality and efficiency of the teachers are directly the outcomes of job satisfaction, because there exists a positive correlation between job satisfaction and professional efficiency.

There are a large number of personal, professional and organizational factors which directly or indirectly affect the satisfaction of the teachers regarding their job described in this chapter.

Coelho, T. D., & Soff, P. A., & Soff, A. L. (2006) performed a study aiming to extend previous transaxial phenomena (P) achievement research and to augment the test predictors of high P scores based on the variables of gender, grade, self-worth, social support and self-concept. Finding indicates gender differences in correlation between P and parent support, achievement self-concept and teacher support. An article published in Journal of Psycho-Educational Assessment (2006) stated the Test Anxiety Inventory for Children and Adolescent (TAICA) is a new multidimensional measure used to assess test anxiety in elementary and secondary school students the TAICA is a 45 item scale for elementary and secondary school students the TAICA is a 45 item self-report measure consisting of a total anxiety score, test subscale anxiety scores, a life scale, a忐忑 scale and a test anxiety scale.

An article published in Journal of Psycho-Educational Assessment (2006) stated the Test Anxiety Inventory for Children and Adolescent (TAICA) is a new multidimensional measure used to assess test anxiety in elementary and secondary school students the TAICA is a 45 item scale for elementary and secondary school students the TAICA is a 45 item self-report measure consisting of a total anxiety score, test subscale anxiety scores, a life scale, a忐忑 scale and a test anxiety scale.

In present study, the properties of the TAICA scores are examined with a volunteer sample of 366 children and adolescents. Results of study indicate that the TAICA scores have strong inter-correlation reliability and temporal stability (1 to 3 week test retest interval).

Susan G. Peacock, Melissa L. Manstrock, Karen L. Motlanta, Cherry A. Woda (2006) made a study on the proscribing nurses who commonly encounter the clinical examinations. In a random study of 10,182,952 who were certified 5 years or less reported that they lacked confidence in their ability to detect early symptoms of anxiety. Compartment and 45% reported being able to initiate early and prompt intervention for clients experiencing complication. This article describes the component in identification of performance

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The Book

The present volume contains only twenty-six articles on "Tribal Ethno-medicine and Health Care Practices" presented at the UGC National Seminar organized at Sri Venkateswara University, Tirupati and later revised.

The articles are divided into Cultural dimensions of tribal health, Ethno-Medicine and Health care practices, including folk therapies, shamans and ayurveda. Role and Impact of other systems of medicine on Ethno-medicine and Health care practices, Nutritional status and physical growth strategies for health care planning and development for tribal people and their areas. The values expressed by the contributors are of great significance to the national interest in suggesting the various measures and alternative strategies for tribal health and development in the light of socio-economic and cultural attitudes and constraints in the backdrop of ecology of the Indian Tribes.

The book will be of great use to the post graduate students and researchers in the field of Anthropology, Ayurveda, Population studies, Home Science, Sociology, Botany, History, Bio-Technology etc.

The Author

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Dr. Reddy has published more than forty research papers in academic journals, and participated in more than twenty-five National Seminars, conferences, Symposiums, Workshops and presented papers. He also served as resource person, chairman, rapporteur etc. in various sessions. He has conducted three National seminars and has also participated in several UGC Refresher Courses. He has successfully organized more than twenty Field-work programmes of one month duration in Tribal and Rural areas for the post-graduate students in Social Anthropology. He has successfully guided five Ph.D. Scholars and six M.Phil students, and some are currently working under him for Doctorate Degree in Anthropology. He is also an active member of a society of a number of Professional and Social groups. He has also successfully submitted two Major Research Projects funded by CSIR and UGC, besides an ongoing project. To his credit, he has three Books on Social Anthropology, and an Anthrological study of Kollu Nongas 11 Cultural Ecology of Indian Tribes, and Social Change, in social work.

Currently, Dr. Reddy is holding the position of Professor in the Department of Anthropology, Sri Venkateswara University, Tirupati, Andhra Pradesh, India.
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TRIBAL CULTURE AND LIFE STYLE AFFECTING DISEASES AND LONGEVITY IN INDIA: PERSPECTIVES ON THE PROBLEMS AND INTERVENTIONS NEEDED*

Prof. KUJTAN MAHADHYAM**, Prof. M. USAIDULLAH***
Prof. V.K. RAYINDRA KUMAR****

INTRODUCTION

The focus of this paper is on very high adverse influence of tribal culture and lifestyle on multiple infections of several diseases, premature death of mothers, children and low level of life span (longevity) for all the tribal population. However, Kutchias living in the South Indian Plateau of Wayanad in Kerala do not get many diseases and have the prolonged longevity even beyond the life span of upper caste population of India. The profile of presentation of the themes in this paper focuses on the following lines:

< > Patterns of common disease of the tribal population, major causes of their disease, mortality and consequences of these diseases.

* The paper presented at a Seminar in the Department of Anthropology in S.V. University on 05.03.2009.
** Prof. K. Mahadhyam was former Principal of S.V. University and Visiting Professor in the USA, Canada, China, Africa and India and now Chairman of an International Centre for Excellence and Development Studies.
*** Prof. M. Usaidullah and Prof. V.K. Ravindra Kumar are currently Professor in S.V. University, Thrissur.
gardens. The climate in Wayad, bordering Coey gardens is very pleasant. They have no conflict, worry and family problems. They are highly religious and daily pray for an hour in the evening. Therefore, they do not have hypertension, diabetes and heart problems even up to the age of 70-80. More details can be got from our monograph and health-cum-longevity report on Kurichias. Thus, culture of Kurichias, successful family life, life style and religiosity is a model for good life and longevity of all the tribes and non-tribes in the world.

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THE RELEVANCE OF ETHNO-MEDICINE AND HEALTH CARE PRACTICES AMONG THE YERUKALA AND CHENCU TRIBES OF NALLAMALA FOREST RANGE IN ANDHRA PRADESH

PROF. DR. K. VIJAYANANDI REDDY, J. GAGGARDHARI D.K. MANO, M. KRAOUTI KUMAR, M. RAMESH, DEPT. OF ANTHROPOLOGY, SVIYAKESWARA UNIVERSITY, TIRUPATI - 517 502. EMAIL : kvreddy 55@yahoo.com

INTRODUCTION
Andhra Pradesh is one of the largest states of India with about 64,009 sq. kms of forest of which Nallamala occupies 5,161 sq. km. As these are hill ranges, Nallamala present an exception to the general vegetation of an arid zone in having a dense vegetation comprising mostly dry deciduous forests, with many patches of moist deciduous forests. Nallamala catchments with an area of 5925 sq. km has 1,288,700 hectares of bamboo that are being tapped to feed the paper mill. It comprises the forests of Nallamala spread over Kurnool and Prakasam districts and to a small extent of Cuddapah and Mahabubnagar districts. The plants of Nallamalas show gigantic perhaps due to fertility of the soil and high water scale. The recurring forest fires to a large extent have slightly affected the forest of Nallamalas, as also the shifting of

1. Professor
2. 3, 4 & 5. Research Scholars
N.B. : Correspondence with first author only.
Tribal Ethno-Medicine and Health Care Practices

tribal who have a nomadic life.

With the advent of the forest section as the corporation called Andhra Pradesh Industrial Development Corporation Ltd., in December 1960 to promote industrial activities in the state it has been estimated that up-going industries Else Sree Rayalaseema Paper Mills Limited, which are situated in Nallamala catchment will consume to the tune of 60,000 tonnes of bamboo and 1,00,000 tonnes of hardwoods annually. For the purpose of planting concentrated forest areas are called “Catchment”. “Catchment basin” is the area from which a river or reservoir draws water supply and from which therefore it is fed and “Industrial Catchment” is the area from which an industry draws its raw materials. The “Nallamalas Catchment” is one of the five reorganized Industrial Catchments in Andhra Pradesh. The occurrence of such dense forests is perhaps of its location which is apparently an ideal zone for receiving good rainfall from the South-West Monsoon and North-East Monsoon in addition to several natural springs higher water table and the very fertile soil. It is therefore not surprising that all the plants of Nallamalas show giantism.

Rayalaseema is the southern region of Andhra Pradesh State comprises the four revenue, districts of Chittoor Guddapur Ananthapur and Kurnool.

The region consists of masses mostly residing in villages and maintaining rural character since agriculture and other allied occupations form the major means of subsistence. The principal tribes of the region are Yerukal, Cheruku, Sugali and Yanadi of which most of them live in the forest environment. The forest is the chief resource of their living.

Tribal Population of Rayalaseema (1991)

<table>
<thead>
<tr>
<th>No.</th>
<th>Tribe</th>
<th>Ananthapur</th>
<th>Chittoor</th>
<th>Guddapur</th>
<th>Kurnool</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yerukal</td>
<td>22,782</td>
<td>22,975</td>
<td>23,022</td>
<td>32,341</td>
<td>82,120</td>
</tr>
<tr>
<td>2</td>
<td>Cheruku</td>
<td>37</td>
<td>485</td>
<td>122</td>
<td>3,775</td>
<td>4,617</td>
</tr>
<tr>
<td>3</td>
<td>Sugali</td>
<td>49,319</td>
<td>107</td>
<td>11,005</td>
<td>11,205</td>
<td>91,872</td>
</tr>
<tr>
<td>4</td>
<td>Yanadi</td>
<td>25,102</td>
<td>48,055</td>
<td>12,056</td>
<td>817</td>
<td>65,280</td>
</tr>
</tbody>
</table>

The Total Tribal Population of Rayalaseema region is 2,53,374.

The Relevance of Ethno-Medicine and Health Care Practices

* FIELD AREA:

For the present study Abhobhim, a well-known religious place, adjacent to the Nallamala forests and valleys in Kurnool district is selected. The place is accessible by road from Allagadda, the tribal centre. Nallamala is one of the thickest forests in India. These hill ranges are in the arid zone of Andhra Pradesh, viz., in the Kurnool district which since has been divided into Kurnool (sensus stricto) and Prakasam districts. The flora of the forests include red sanders, sandal, wild grapes and bamboo. This forest is inhabited by several wild animals like cheetal, tiger, bear and forest fox, wolf etc., besides several types of birds. The forest is the main economic source to Yerukulas. Honey tubes, nuts and various types of fruits and the edible products collected by them.

The area is inhabited by two principal tribes i.e. Yerukal and Cheruku. The economic activities of Cheruku are food gathering and hunting, while that of Yerukala are the basket makers by profession. Cheruku constitutes as population of 308 with 98 families while Yerukala constitutes a population of 416 with 146 families. The two tribes constitute a total population of 402 people with 242 families. The field work was done at Abhobhim in 2002-03, adopting traditional Ethnological methods.

Yerukala:

Yerukala is one of the principal tribes in Andhra Pradesh, mostly inhabiting in and around forest areas. They are in general semi-nomadic and are gradually settling down. The Yerukala derive their name from the word “Yeruka” which means knowledge or prediction. The female of the tribe are often considered to be experts in fortune telling which they have adopted as a profession. The notion is perhaps more a myth than a fact. They speak a dialect called “Yerukala Bashe” an admixture of several standards of Dravidian language. The total population of Yerukala according to 1981 census is 3,00,197 that constitutes 9.8 percent of the total population of Andhra Pradesh. Before they become plaintiffs, the Yerukala are said to inhabit hill tracks and made a living by looting the plains villagers. Their livelihood was reported by stealing, robbery and looting the villages though they have traditional occupations. Yerukala was once declared as criminal tribe. Even now police keep a watch on
The Government of India under British rule passed the criminal tribals settlement act of 1911 and it includes the Yerukala of murder province (included Andhra Pradesh) under the nomadic tribes who wandered continuously and committed robberies wherever the opportunities available. The Yerukala are divided into four broad endogamous groups on the basis of their traditional occupations. They are Bidari (wandering merchants) Dabba (Bamboo stick workers), Uppu (Salt sellers) and Kunchi (Bush makers) Yerukala. The principal clan (got-ham) among Yerukala are Sthapati, Nanupar, Naibotula, Mandragotti and Kavadi. Their primary occupation is basketry and allied products, chiefly that depends on bamboo. They were once nomadic tribes, now most of them have settled down at several places. Some of them have to agriculture. They also make mats, baskets of detyapam, ropes twines and slings from fibre.

Chenchu

Chenchu (also called "Chenchuvani") is one of the primitive tribal groups in Andhra Pradesh and they are the original inhabitants of the forest areas including the dense Nallamal forest as well as the extended plateau on both sides of the river Krishna, with the same Districts like Kurnool, Mahaboobnagar, Nalgonda, Ranga Reddy, Prakasam and Guntur. The population of chenchu, according to 1961 census is 26,434 (14,534 males and 11,890 females). According to Thorstene (1933) nomadism involves repeated shifting of the habit of a people in their search for subsistence. The chenchu are traditionally food-gathering and hunting tribe. The chenchu cling to this ecology and environment from the time immemorial and this provides them shelter, food and a set-pattern of tradition with occasional interruptions. They are in general nomadic, semi-nomadic and are gradually settling down. The name "Chenchu" also mean a person living under tree (chaitu). Another version relates the term to the Chenchus and the same term were applied to designate the people. It is commonly known that some of Chenchu clans particularly "Krishna Chenchus" engage in villages and farm areas. Maxmumrihri (chapter X-48) mentions a tribe chenchus and treats them on par with Andhras (Avadhani et al, 1972). The Chenchus were traditionally depended on food-gathering, hunting, fishing, and exploitations of the resources of the forests. They live a hand-to-mouth existence. The move away often from the original habitation to the resource abundant areas where they establish their independent life.

This movement and change in their habitation is woven into their subsistence economy. Some of them have to agriculture, labour from both agricultural and forests. Healthy condition of the body is the gift of God. The good deeds (Punyam) done by the people in the previous births are also responsible to some extent. If any body neglects or criticise a sick person in this janna, they will receive the same type of treatment from others in the next janna. They say that they are healthy because they work hard throughout the day instead of remaining idle in the house. Idleness is also responsible for disease. It is very common among them to continue their daily activities even though they are suffering from pains and sickness like fever, cold, cough, headache etc. After taking some ordinary medicine, they continue the work. If the person is suffering from very serious one then only he will take bed rest. Some illnesses like mental disorder, T.B. leprosy etc. are caused due to the wrath of the God.

Disease Concept:

The Yerukala and Chenchu attribute natural, super natural and natural cum super natural causes to disease. Disease like Jaundice, Stomach pain, dysentery, headache, cough all fever during rainy season, rheumatism, sprain, bone fractures and pains in any region are ascribed to natural causes and they are cured only by administering herbal medicines. The diseases such as evil eyes, tooth ache troubles (Elasandula) pollution due to birds (Pakshidasam) and small pox which are attributed to super natural causes are cured by appeasing some of the super natural powers.

Diseases such as swelling in the body, body pains biting of snake or scorpion and pain on the knee which are said to be due to supernatural-cum natural powers as well as administering herbal medicines.

Among the tribals the sickness is cured by administering folk medicines. The people who are competent in folk medicines administer them on the sick people. The patient may treat himself or with the help of other members in the family. Mostly old
people are experts in diagnosing and curing various diseases. A Brahmin lady Smt Sreejamma gives herbal medicine for abortion and other various diseases. "Kaki Kondatam" (Chenccha) is also an expert in giving folk medicines. For curing jaundice the people went to neighbouring villages Dotla Kattala or Rudravaram. Some old women Narsamma, Ramadhamma, Aasalamma have little knowledge of the herbs. Some small diseases are cured by Pulihala Polaram. He chants some mantras to cure them. He also cure diseases caused by evil spirits. The specialist is paid something either in the form of money or food grains for his services. Evil diseases are cured by the village shamans.

Folk medicines consists of administering various herbs like Manggo, Justicia (Justicia penuclata-nelaveme) and application of oils and herbal mixtures. As a result of contact with urban areas usage of allopathic medicines are also prevalent. Some common medicine like A.P.C., Analges, Neosal, etc. Amaranthamaram and Vicks Vaporub are available in the local shops for common diseases.

Some of the folk medicines and supernatural treatments that are followed by them for various disease like head ache, Stomach ache, Jaundice etc. are mentioned below.

Curing of diseases due to cold:
Head ache accompanied with fever and cold is cured by administering two or three medicines.

(i) A paste prepared with the mixture of Nelavame (Justicia penuclata leaves with mustard seeds and pepper)

(ii) Semi liquid obtained by rubbing dry Ginger on the floor with water with water is applied to the fore head (for children)

(iii) Casting of castor oil-breast milk (for children)

(iv) Legs of peacock are burnt and made into powder, mix it with water or milk and be taken in.

(v) The leaves of Acacia articulata (Thangada) are crushed and mixed with castor oil and tied to the head of the patient.

COLD:

(i) Leaves of mar (Calotropis gigantea-jilledu) is burnt on fire

and squeezed juice. The juice is later poured into the nose (for children)

(ii) By eating rice mixed with pepper water (Miriyala Charu) the cold can be reduced

(iii) Feathers of Peacock are burnt and made into powder. This can be mixed with honey and taken in.

(iv) Decoction prepared from dried ginger and pepper is given.

(v) His mixture of Yamu (Curcuma longa) turmeric, curry leaves and castor oil are put into the fire and obtained flames are applied on head (for children)

Fever is considered as disease or a symptom due to natural forces in winter season. If the fever is severing with cold, decoction is given to the patient. The decoction is prepared by boiling mango leaves with leaves of some herbs like Justicia (peculata) (nelaveme) Vishboddhi (Side carpiniflia) and cheppala. This decoction is given thrice a day till the patient feels better.

When children suffer from fever, they are cured by administering boiled water with nut gill oak fruit (makalaka) nut mag (jogi kaya) and little gelagali. A sort of liquid prepared with oil and breast milk is poured for small kids.

Fever is also cured by drinking a decoction prepared from the flowers of leucas aspera (Thummi) and pepper.

COUGH:

(i) Burnt the roots of pingalatru and eat it. The patient is fed on rice mixed with garlic and chillies powder.

(ii) It is cured by drinking the juice prepared from the leaves of ocmum santam (thoscakku)

(iii) By drinking a decoction from dried ginger and pepper.

WHOOPING COUGH:

(i) Liquid obtained by rubbing my robaham (karakkaya) on the floor and given to the children.

(ii) Seed of pangam (kanakkaya) is tied with fire of pengan tree. Children wearing this thread (like amulet)

(iii) By drinking a decoction prepared from Ox gill, Musk, Sadaipada (Rolegravolens) Jutu paku and cactus (sanita jemuda)
Curing of Disease of Jaundice

Jaundice first begins with fever. The eyes will become yellow and every object appears to be yellow. The colour of the urine is also yellow. The patient becomes weaker day by day. The victim cannot digest the food.

The disease can be cured by burning the wrist portion with a ring made of five types of metals and giving some pills (Calliculus). The patient eats all food items like Brinjal, Coconuts, Groundnuts, green gram and Bengal gram etc., so that the waste products in the body come out through the wound. When all the pus comes out of the body, green gram is boiled and mixed with ghee and turmeric powder and eat it. Afterwards for six months the patient should not take food stuffs namely black rice (Arinaka), Pumpkin, dry fish and meat etc.

For curing of this disease the villagers went to neighbouring villages (Dorakkattala or Radhavrasam) some people cured it by burning the wrist portion with the twigs of ravaga or uttrari (Achyranthes aspera).

The patient has to rice with garlic and chillies powder without salt and drink hot water.

Stomach Pain due to indigestion is cured by:

(i) Mashification of chilli seeds and salt along with hot water.
(ii) By eating the powder prepared with dried ginger and salt.
(iii) Sugar-candy and seeds of Gigginaku and put in the pot along with water. After two or three hours time the water is to be taken in.
(iv) Coriander seeds and Vasa (Acovus) are mixed with some oil and given for children. Stomach pain during pregnancy is cured by giving a decoction prepared by boiling a mixture of coriander seeds and Amrakana with ghee or milk is to be taken in. Grinding the dried ginger and given with hot water. It is also cured by drinking the decoction prepared with coriander seeds.

Stomach pain during old age is cured by administering powder prepared by heating the salt coated dried ginger on the hearth grinding it and taken three days with hot water. Indigestion in children is cured by administering a mixture of bark of Indian Myrtle (Gogol) Mustard seeds, the seeds of bishops weed (Varna) long pepper. Some times some magical formulae are chanted. If the body becomes over heat they drink boiled water of sago with sugar, or eating the mixture of poppy seeds and sugar candy.

Dysentery:

It is caused due to excess of heat in the body. It is also cured by the amooos. Abscess of the liver patients often occurs this disease.

It is cured by grinding narmamidhi. Chekka (goliathia long folia) and given with water. It is also cured by the paste prepared from grinding the Bakkathuttaru and cassis leaves given with curd.

Curing the disease caused by Rheumatism:

It is cured by attaching the leaves of callotropis gigantea with its latex to the side of the forehead.

The hemiplegia (Parsuva Vayuva) is cured taking decoction prepared from the roots of some herbs (Aravamadu, sandal wood and neelagaturu). Or by taking tablets from an all allopathic hospital of the village.

Jansuri Vayuva:

Ladies during menstruation or after delivery (Balinta Jadyam) are subjected to this disease which is identified by the excess of meep. It is cured by drinking decoction prepared with vaya chekka (Margarosa-chip), Nelivene (justice piscisala) Nalleru (Vitis quinquagularis) Garlic, dried ginger.

This is also cured by coating the red eye with a paste obtained from rubbing Gochakku before this they coating the eye with the blood obtained from the cremation on the head of the cock or they applying the furnes or oil and turmeric powder.

When the people are suffering with Vayuva, they eat the dates fruits or it is also cured by eating the mixture the of clove-modi, long pepper (Pippeda) and dried ginger with sugar.

Curing of the disease of dislocation of Internal Organs:

Sprains are cured by the external application of a mixture of fresh butter and fatty substances (Kanitha Mulika) obtained from
the knee joints of stag.

Bone fractures are cured by applying a gummy substance prepared from a mixture or castor oil; the white yolk or egg, mustard, jaggery garlic and chamom on the affected part or mixture of sugar and chamom applying on the affected part; or they apply the paste of Gumpena chekka (Lamesa Coromandelhica) and tied with bamboo ribs on the affected part.

Curing of other diseases:

Side pain (pakkanoppi) is cured by applying the paste obtained from rubbing the horn of stag on a stone. When this pain disturbs the respiratory organs the curer put the leaves of dalnen in his mouth and blowing the patients ear.

Body pains cured by applying the paste prepared with garlic and keroose (Galba Nuna) or they drink liquor (Sanosceyee).

Pustules (Guadalal) are treated with a paste made by grinding dried ginger.

Tabacco (segga Gadala) is cured by applying the paste of boiling red cro (Yerraman), It is also cured by the paste prepared with rubbing the garlic with breast milk and castor oil.

Tabacco is chewed to prevent “Tooth ache” one Yerrukala woman called ‘Chitra Venkateswarra’ is suffering with tooth ache since five years. For curing this she started chewing tobacco. After curing this also she is continuing the tobacco chewing with betel and areca nut, or some people keep illicit liquor in their cheek. Swelling of gums is cured by washing the teeth with nut gail (maiikayaa). It is also cured by keeping salt on it or boiled rice when it is hot.

Tooth-Decay (Pucchu Pallo)

It is cured blowing air into the ear after medicines to the tooth prepared from pepper. Aniseed (kompa) dry seeds of a fruit (Kararumulaga) and gingilli oil. As a result of blowing the small worms causing tooth-decay comes out.

Sore Mouth

It is caused due to excess of heat and is identified by the presence of white sore surrounded by red-one. This is cured by applying a paste with a few drops of water. It is also cured by applying a paste obtained by rubbing papilkaya on a stone a

long with few drops of water.

To cure bleeding of lips, butter is coated on the lips.

White Lvo (Geruchutta)

It is characterized by swelling and tender pain, formation of pus in the nail part of any finger. This is cured by—

1. Inserting the finger into the lemon in which is prepared for this purpose.
2. Coating the figure with the paste prepared from the leaves colx lachrymal-jobi (Carrugius) and onions.
3. Coating the figure with the paste prepared some medicinal leaves, garlic and pepper.

Dandruff

This is characterized by fall of hair, itching etc. The curative method of this is before head-bath a liquid prepared by grinding the forest pumpkin (Adavi Cammadikya) is applied to the hair.

Wounds and Burns

Burns are cured by applying a paste prepared with coconut oil and lime water. Wounds are cured by applying a paste prepared with castor oil, lime water with turmeric; paste prepared by Lamesa Coromandelhica (Gumpena chekka) is also used for wounds.

Dislocation or Bones

It is cured by coating with the paste obtained from leaves or bontana indica (Banderaka).

Ear-ache (Panotitis)

It is cured by inflammation of the middle ear that follows a cold in the nose and throat. It is cured by pouring tead groundnut oil, castor oil along with garlic. It is also cured by pouring the liquid extracted heating the leaves or ocum samam (Bulasakku) with breast milk. Or it is cured by pouring the juice extracted from chewing the betal and arrack nut when pus is coming from the ear; it is cured by twisting the cobba tail in the ear.
Dog Bite
The person suffering from dog bite is given injections in the hospital or it is cured by a mixture of crushed charcoal powder, visit qua dranagularis (Nalleru) on the wound and bandage on it, or leaves of bitter guard (Karaka) are tied on the wound.

When thorn is pierced into the foot they tie the grinding substance of kerosene and acacia leaves for they apply the milk of caldoapiugiontis (gilledu)

Abortion
For abortion women eat a substance prepared from sugar-candy, Ashtida, sesame. Eating papaya and Ulava Chara (Horse gream) is also result in abortion. Some chenchu women drink a decoction prepared from bark of a wild tree (mangudo). Roots of another tree (pichiti Beera) and the roots of a Creeper (vudas quadransulactis). To avoid pregnancy, castor seed is taken during menstruation period.

Hemorrhoids (Piles)
This is formed at the mouth of the anus. The tumors are formed by the dilation of the veins of this part. One cause of piles is constipation. An old man named “Munish” is suffering from this disease five years back. He says that for curing this he ate pork.

Mumps
It is cured by coating the milk of the country is free (Medichetta) and attached patu kagiham (Plaster). A girl called Lakshamma is taken treatment for mumps in the above mentioning way.

Skin disease
(a) Scabies: It is characterized by small patches of pustules all over the body especially on hands and legs. It causes itching and burning sensation. It is cured by coating an ointment prepared by mixing the powder obtained from burnt dry ginger and turmeric in neem oil (Yeva Nune).

(b) Eczema: It is cured by applying powder red soil. Boiled with juice of lemon or by coating kerosene.

(c) Nettin: It is cured by coating an ointment prepared from grinding the Nallagelakara and coconut oil with a feather.

Curing of Disease due to supernatural powers.

Ella Sankhe
Mostly children are attacked by this disease. When they are eight to ten months old or at the beginning of the second year. It is cured on chanting the mantras. In the morning as well as in the evening the water mixed with vermilion is poured into the street after chanting mantras. And also early in the morning and evening giving heath with cam pears.

If any person affected by “Ammavaru” (Chicken pox/Small pox) they should follow some taboos.

1. A lady during menstruation should not enter into the house at where there is a patient suffering from “Ammavaru”.

2. They keep turmeric water in a small pot and margosa leaves near the door, persons who enter into the house should wash the feet and sprinkle the turmeric water on the head.

3. Modern Allopathic medicines should not be used.

The patient eats only rice with butter milk. Soil is not used. Only after the retreat of the deity the patient is given head bath on 9th day or 5th day. A paste prepared by grinding name leaves and turmeric is applied all over the body and the patient also swallow little amount of it. After retreat of the deity some people sacrifice foal or goat and people offers coconut, flowers etc.

Curing of Disease due to supernatural-cum-natural
Some disease is cured by praying natural powers as well as using medicines.

Sudden bulging or swelling in the body requires immediate cure. The patients call on a magician who chants mantras and applied mixtures of the juice of some leaves of common flax (visla) mimosa Suma (jannu) bitter apple or mimedica charantia (Pedda Papana).

Snake bite is cured by taking three times, the crushed bark of Calophylyl inophyllum (Pennaga) or eating the grinding substance or Nagamusti chakka with betal leaves. Snake bite or scorpion bite is cured by chanting mantras. The magician who chants mantras also tie a thread prepared from a part of his cloth.
to the patient or he also given some uncharted pepper to the victim. Snake bite is also cured by tied the grinding substance of udayakku, pepper, garlic and asafetida (Engava).

CONCLUSION

Thus the Yeruhal and Chenchu are interested in preventing illness and in curing the disease. They have religious and clinical devices to cope with illness magical sites to recover away evil spirits and physical manipulation to repair broken bones and other injuries. No entirely rational or entirely irrational medical system is present among these people. The beliefs and the fear of death are rooted firmly in the minds of people during childhood. Ethno-Medical systems are affected by most major categories of culture namely economics, religion, social relationships, education, family structure and contact with advanced communities and neighboring agricultural communities.

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Table 4
The pre and post test scores of nutritional knowledge of experimental and control groups

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<th>S. No.</th>
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<th>Sample</th>
<th>Mean</th>
<th>P*</th>
<th>Z*</th>
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<td>Girl Leaders</td>
<td>21.4</td>
<td>77.2</td>
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<td></td>
<td></td>
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<td>20.7</td>
<td>72.9</td>
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<tr>
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<td>Girl</td>
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<td>20.8</td>
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</tbody>
</table>

* Significant at 5 percent level

Conclusion:
The objective of the study was to study the impact of girl to girl approach on nutrition education.

REFERENCES


18

DESAMMA—A PRESIDING DEITY ON THE EYE DISEASES IN CHITTOOR DISTRICT OF ANDHRA PRADESH

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'Desamman', a form of Durga is the only presiding deity on eye diseases in the Rayalaseema region of Andhra Pradesh. Rayalaseema, the southern region of Andhra Pradesh is a rich treasure house of a variety of village deities continued from the times immemorial. This part of the state comprises the four revenue districts namely Chittoor, Kadapa Anantapur and Kurnool. The region consists of masses mostly residing in villages and maintaining rustic character sime the agriculture and other allied occupations forms the major means of subsistence. The people are all of god fearing and polytheism form the most basic of their worship and devotion. The deity is situated at a small village known as Tirumalaraju Kandriga near Nagari town of Chittoor district of Andhra Pradesh. The Village consists of about 200 families comprising of mostly the backward communities such as Idagi, Yanadi Baliya etc. It is two kilometers away from the Nagari town on Narari-Nagalapuram road. The image of the deity belongs to the little tradition and is Anthropomorphic in nature.

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The origin of the deity is still a matter of dispute and different types of versions are in vogue. According to one popular oral narration that once, say five generations ago, a devoted, reputed and celebrated saint was a south Indian pilgrimage. On his way he stopped near the goddess Durga Devi appeared and told him that a form of her idol is available in the near by snake mound to which a small temple may be constructed and worshipped her by name as ‘Desamma’. Further she also instructed him to construct a small pond near by the temple. He obeyed the goddess and established the deity in a small temple and constructed a small pond and continued worshipping. He was also told to clean the deity with the water brought from the pond only.

This only water [‘Theertham’] can cure a number of eye diseases. People of this area have developed a strong feeling and believe that the goddess can cure all sorts of eye diseases with the help of the ‘Theertham’ [Holy water mixed with nanadvardhanam flowers vermillion, turmeric, Camphor etc.] prepared for the purpose, available inside the temple. The power of curing is attributed to the power of alkaline nature of the pond. After the death of the saint, one Mr. Murugesh Muralain of nagari town developed the temple and arranged daily puja [worship] to the deity.

The daily worship is about three times a day. The morning worship starts at 6:00 pm with the offering of pongal [Rice cooked with jaggery and water] and breaking of coconuts after decorating the deity with flowers, ornaments, vermilion and turmeric by the priests. Then devotees are allowed for worship. At 12:00 Noon again puja is done with offering of the boiled cereals. Night at 8:00 pm Mahaalappuja is performed. Now the goddess is allowed for sleep. Tuesdays and Fridays are the important days to the deity and the normal congregation of the temple belongs to the Backward community of this region known as “Jangam”. Now they are the hereditary priests to the deity and look after the upkeep of the shrine and perform day to day and special worships and entitled to receive payment from the devotees. Since the deity belong to the Brahmin community do not go near them. In recent years, the Jangam priest learned some holy texts from the Brahmins and start worshipping the deity to the satisfaction of the devotees. The temple gained momentum and popularity in the recent years and attracting the devotees not only from the Rayalaseema region of Andhra Pradesh, but also from adjoining

parts of the states of Tamil Nadu and Karnataka.

The folk are under the notion that most of the common eye diseases are caused due to excess of heat, nervous weakness and hereditary. Some of the diseases such as glaucoma, red eye [Locally called as Madrasa], night blindness, jaundice etc., are cured by constantly applying the ‘Theertham’ into the effected eyes for about a week or so. The white spots developed in the eyes are also dissolved with the application of the ‘Theertham’. Some time up to 40 Days [Locally called as ‘mauladam’] or three months, the application of the thriceed in the eyes, the ‘Theertham’ is used to cure the same. This ‘Theertham’ can be preserved for about a fortnight in bottles. These are for longer use supplied on payment. Children use to get diseases cured earlier than elders. The patients use to worship the deity twice and receives the ‘Theertham’ free of cost. Some people use to stay for longer periods in the free choultry and gold rooms depending upon their economic status for curing their eye diseases.

Let us examine some of the case studies in this regard. One Mr. Balaram, a Yadava caste person of Perur Village lost his sight at the age of 20 years. He with the assistance of this brother-in-law served the goddess for about 40 days. On the day while he was bathing in the holy pond, he fell down and when regained consciousness, he gained his lost sight. In Three houses with a begging bowl before actually leaving for his natal village. He is now aged about 70 years and visiting the temple once in a year regularly and performing the rituals.

When he once arranged a free meal to a limited number of people to his surprise he found the continuous availability of the food to hundreds of people. This is nothing but the power of the goddess, according to him.

Smt. Ranahamma, a vegetable vendor aged about 55 years belongs to kamma caste of Rayalacheruvu Village. She lost her sight 20 years ago. After serving the deity for 40 days she regained normal sight. Another person Mr. Ranagallu is currently serving the deity in the temple since one year. He regained some sight, useful for his normal duties without depending upon the others.

Mr. Mokkala Subramanyam Reddy, aged about 65 years is practicing advocate and money in Tirupati. At the age of 10 years he was suffering with right blindness. When this parent vowed and left her on the temple, it was cured. Many people use to leave here or cooks on the temple to fulfill their vows. The temple
administration auctions these birds and remits the amounts realized to the temple funds.

Devotees use to fulfill their vows by offering pongali, flowers, fruits, vermillion, turmeric, betel leaves, areca-nuts (betel-nuts) etc. Some of them use to offer due goddess the thin plates of metal or silver with the replicas of the eyes, ears, noses and knees along engraved on it. They purchase these from the temple counter. Animal sacrifices such as fowls, goats and rams are also offered to the deity at the altar of the temple for the fulfillment of the vows. The Brahmins also use to visit and worship the deity with the vegetarian dishes. The barren couple when they get children after worshipping the goddess should name the male and female children as 'Dewals' and 'Desammas' respectively. Normally the Tamil people after visiting natarpanam and Tiruttani temples have to necessarily visit the Desammas temple.

In the last one decade, the temple administration was taken over by the Endowment Department of the Government of Andhra Pradesh. One executive officer, clerk, watchman and lady sweeper were appointed on regular basis for the maintenance of the temple. The hereditary priests were for regular 'seva' in the temple such as 'archana', 'Haradhi' 'Abhishekam' and 'Nitya-archana' to generate the funds for the development and maintenance. The 'QC' system is observed during heavy rains. A compound wall and a gate were constructed. A free choultry and paid rooms were constructed for the benefit of the devotees coming from far off places for stay. The temple was recently renovated and the 'Kumbhabhishekam' is slated for December 1991. The renovation was done with the aid of Tirumala-Tirupati Devasthanam to the tune of two lakhs. Now the temple is functioning with surplus funds.

A fair (Jathara) on a grand scale will be conducted during July-August (locally called as 'Ad' month) every year, on an auspicious Tuesday in honour of the deity. In this month all the five Tuesdays are important and the devotees celebrate with devotion and dedication. During normal Tuesdays about one hundred coconuts are broken. On special Tuesday and fairs, thousands of coconuts are broken. On the final Tuesday, some thousands of devotees offer coconuts, flowers, fruits, betel leaves and nuts to the goddess. During this fair season is also engaged to maintain law and order besides to avoid thefts etc. Number of shops will also come up during the fair to cater the needs of people.

Desammas—A presiding deity on the eyes diseases in Chittoor.—

In this connection, nights, street-dramas on mythological themes are enacted by the people of Nandhuru village, without expecting any remuneration for the benefit of the public and spend that might happily. The deity is taken in procession along the main streets of the village and Nagari town.

People have the glimpse of the deity and pay their offerings.

The temple administration have tough time to maintain peace order during the procession due to heavy rush of the devotees. The people from various parts of the Rayalaseema region reach the temple to witness the yearly fair pay their offering to the deity.

A detailed study of the goddess 'Desammas', the presiding deity on eye diseases can project some of the hidden socio-economic and religious aspects of the semi-arid Rayalaseema region of Andhra Pradesh.

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