CHAPTER III

ECOLOGICAL AREAS OF CUDDAPAH
This chapter deals with the ecological areas of Cuddapah across space and time. After giving a brief account of the physical setting of Cuddapah, the description tries to give a concise picture of the physical, social, economic and political history of Cuddapah as it has developed over several generations, and the present ecological areas of Cuddapah.

First, the discussion shows how certain factors and forces have shaped the ecological areas of Cuddapah. Secondly, it shows what factors are now contributing to the present ecological patterning of Cuddapah. Thirdly, it shows how the residential ecology in Cuddapah is formed on the basis of social, cultural, religious and ethnic preferences or prejudices and on the basis of low income or high income, low prestige or high prestige and high political power or low political power.

Fourthly, the discussion shows how business ecology has expanded by its invasion of the residential areas how it is symbolic of purchase power, control of mark economy by certain traditional trader groups besides non-traditional business families and how the new migrants who are also experienced traders, and pawn brokers are controlling a part of the business activity in Cuddapah.
Fifthly, the discussion on the ecology of public institutions reveals how the public institutions are established in places that are easily accessible to the public and in areas which are mostly inhabited by specific ethnic populations.

Finally, the discussion highlights how the industrial ecology is dominated by small independent industries in different parts of the city, how several cottage industries perform the dual functions of manufacturing and distribution of finished products how the products of medium size industries are transported to different towns and cities, how the villagers depend on the city for many of their daily necessities, and how the industries, both the traditional and the recently established non-traditional ones, are decentralized in location in the city.

THE SETTING

Geographical locations

Cuddapah is the headquarters of the district of the same name in the State of Andhra Pradesh. It is sprawling on the banks of a stream (Ralla Vanka) in a hollow bordered on the south and east by the Palakonda Hills and on the north by the river Pennar and the adjoining Lankamalai Hills. It is only 507 feet height above the hills around it rise even to 1,000 feet.
Lying between latitude 14° 29' north and longitude 78° 50' east, Cuddapah experienced relatively very hot temperature throughout the year and receives an annual average rainfall of only about 26.99 inches. It is located in one of the drought prone areas in the State of Andhra Pradesh. The area surrounding the city has little agricultural land. However, it seems that nature has in few ways compensated for this shortcoming, for whatever are the local problems of rainfall, local mineral deposits such as limestone, blackstone slabs, iron have brought much wealth to this and the adjacent villages.

Cuddapah which lies by rail at a distance of 603 km from Hyderabad, (North) 517 km from Madras (South) and 1019 km from Bombay (West) which is the administrative and judicial nerve centre of the Cuddapah district. It has a population of 1,21,422 as per 1991 census. It is connected to the major cities in India like Hyderabad, Madras, Calcutta and New Delhi by air, rail and all-weather roads.

Physical lay-out

The total area of Cuddapah is 5265.80 acres. Residential area occupies a major part of this total acreage. The agricultural area forms 13 per cent of the total area. Industrial and business areas come to about four per cent and three per cent of the total area. The layout of the town does not conform to any
Road pattern in Cuddapah.
definite plan. A long wide main street separate the city into two parts namely Patha (Old) Cuddapah and Kotha (New) Cuddapah.

Table-1

Percentage Distribution of the Streets By Their Original in Cuddapah

<table>
<thead>
<tr>
<th>S.No</th>
<th>Origin of the Street</th>
<th>Number of Streets</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Specific Caste forwarded a street hence it is designated after its founder Caste</td>
<td>11</td>
<td>6.4</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Specific Surname groups forwarded a street, hence it is designated afterwards its founder's Surname groups</td>
<td>26</td>
<td>15.1</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Specific Person forwarded a street, hence it is called after the Personal Name of its founder</td>
<td>78</td>
<td>45.4</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Specific Religious structure is built in an area and around that sacred structure a street comes up in course of time, hence the street bears the name of the religious structure</td>
<td>14</td>
<td>8.1</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Specific towns/villages are merged in an area hence it is forwarded to that name</td>
<td>22</td>
<td>12.8</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Others</td>
<td>21</td>
<td>12.2</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>172</strong></td>
<td><strong>100.0</strong></td>
<td></td>
</tr>
</tbody>
</table>

Table-1 shows the percentage distribution of the streets by their origin in Cuddapah. The Old (Patha) Cuddapah contain only 12 streets as against 160 streets in New (Kotha) Cuddapah. A vast
majority of the streets in both Old and New Cuddapah called after the castes that mostly inhabit them in prominent members. The well known among such streets are Balija Street, Gandla Street, Vysya Street, Gajula Street, Uppu Street, Mangali and Chakali streets. Some streets are designated after the surname group (interperu) of their founder. Coming under this category are Kakarla, Pottapati, Sathu, Singarapu, Kotagudda and Katri streets. In each of these streets, a vast majority of the residents families belong to the surname group of the founder. Some streets are designated after the personal names of their founders. Most of the streets inhabited by the Muslims come under this class. To Bahudur Saheb Kasim Mohidduin Street, Sadekhan Hyath Khan Street, Habibullah Street, Peerasaheb Street, Nakash Street, Newhams Miah Saheb Street and Sowcar Fakir Saheb Street are some of the examples. Some street names are associated with the religious structures. These religious structures were the first to be built and the streets were formed around them across generations. Such streets are included the Sri Kanyak Parameswari street, Sri Venkateswara Swamy Sanni Street, Sri Vinayaka Temple Street, Sri Anjaneya Swamy Temple Street, Siva Temple Street, Jumma Masjid street and the Chennaraya Temple street. Some of the street names like Gurrala Gadda recall the ancient glory of local rulers.
Table-1  Old Cuddapah had grown into its present form around the nucleus of the original village. Here most of the people follow the traditional occupation of agriculture. The houses include both the traditional thatched houses and the modern reinforced concrete buildings. The streets are zigzag with lanes and by lanes.

On the other hand, new Cuddapah is only 40 years old. More than two-thirds of its population are rural migrants who brought with them some of their rural elements and continue to possess them even though they have adapted to urban conditions. Most of the migrants are traditional cultivators, businessmen and craft specialists. They have moved to Cuddapah because they wanted to educate their children and seek employment for their children, they wanted to follow relatively more profitable occupation than agriculture and they wanted to start industries or firms and prosper thereby.

Some of them commute between their rural homes in the hinterland and their residences in Cuddapah. This is because they have lands in their villages which are looked after by themselves. They maintain networks of relations not only with their relatives in the villages but also with these in the city. This is true with the other migrants who have settled permanently in Cuddapah. The extensive kinship links can be clearly seen during occasions like religious festivals marriage ceremonies.
death rituals and political elections.

In new Cuddapah there are twenty-nine slums (Appendix-1). No slums contains even basic civic amenities. The most striking feature about Cuddapah is its ribbon development.

ECOLOGY IN HISTORY

Early ecology

The original name of Cuddapah is Krupa, according to the local folk tales which can be heard from some of the Reddi (cultivators), Kamsali (carpenters and smiths), Kummari (potters), Chakali (washermen), Mangali (barbers), Mala (labourers) and Madiga (labourers and leather-workers) families that claim to be the descendants of the original settlers and cite a number of folktales about their distant history.

According to the folk history, several centuries ago, one Krupa Reddy, started settlement on the banks of the river Buggavanka. On the southern side of the river bank, there was the abundant level ground. The Reddi family and its kinsmen used the waters available in the river and undertook rice agriculture. For making their farm equipment and constructing their shelters, the services of Kamsali (carpenter-cum-blacksmith) were necessary. So, they brought some Kamsali families into the settlement. For keeping the water, cooking the foods and storing the grains, earthenware was required. Therefore, they brought into their village, a few Kummari (potters) families from other villages.
Likewise, the Reddis brought a few families of the Mangali (barbers), Chakali (washermen), Mala (labourers), and Madiga (labourers and leather-workers) into the village in order to render services to them. The folktales tell about the prosperity of the Reddis, their hard work, in the farm fields of their martial activities in the fields, their herds of cattle grazing in the green pastures in the forest environment and their contacts with traders from distant places. The settlement, it may be inferred, consisted of three distinct clusters of houses: the cluster of houses belonging to the Reddis, kamasalis, Kummaris, Mangalis and Chakalis, the cluster of houses belonging to the untouchable Malas; and the third cluster of houses belonging to the untouchable Madigas. Since the Malas and Madigas were untouchables they lived in separate clusters. The local goods and services as well as the merchandise of the visiting traders formed an important aspect of the local economy. The folktales also reveal the local leadership by one "pedda Reddi" or "big Reddi". The settlement maintained its cup of life unbroken through the centuries.

In old records, until the 18th century, the name of the place was written as Krupa or Kurpah. It is identified with Karige or Karipe which occurs in the geographical treatises of Ptolemy of Alexandria compiled in the 2nd century A. D. Heiun-Tsang the Chinese traveller, travelled through this tract in the
7th century A.D. In the 13th century A.D, land surveys were carried out and a river channel was constructed at Krupa. Subsequently, the rich Cuddapah lands were highly cultivated to produce grain and cotton.

In consequence many castes settled in the village to render their services to the agriculturists and others and thereby eked out their livelihood. The assortment of castes to be found in the village seemed to have been dictated by the status and occupation of the individual castes already inhabiting the village. For the most part, the better lands remained in the hands of Reddis who were the yeomen farmers. The poorer lands tended to contain the other castes. The Kamsali (carpenters-cum-smiths), Kummari (potters), Mangali (barbers), Chakali (washermen), Mala (labourers) and Madiga (leather-workers) whose occupations depended on population density, were distributed in numbers roughly proportionate to the size of the village. As different castes followed different social and religious practices, it followed that the ecological relationships of the village were greatly affected by the special kinds of people who came to constitute its membership. The environment influenced the castes that ultimately formed into a community, and the kinds of castes formed the community influenced the kinds of relationships that were formed between the community and its environment.
In the 16th century A.D, Krupa transformed into an urban settlement. In the beginning of this century a number of Hindu kings ruled the areas in and around Krupa. The rulers appointed the Reddis as their local representatives (poligars) or petty chiefs to look after the administration, peace and order. In effect, the government was in the hands of a powerful aristocratic class capable of exerting absolute control over the lives and fortunes of ordinary villages. At harvest time, the petty chief collected taxes in the form of a fixed percentage of the harvested grain. A portion of this grain collected in taxes was given to the ruler, who used it to support his army and his administrative staff.

Since Krupa was located on the invasion route followed by the Muslim armies during the expansion of the Golconda empire, it could become easy prey to Muslim rulers. Neinam Khan, an officer in the army of Golconda, being attracted by the fertility and strategic position of Krupa, decided to remain in Krupa. His proposed to found a Muslim settlement here was approved by the King of Golconda and he was permitted to name it Neinamabad. Accordingly Neikhanam Khan chose a level land situated to the south of Krupa and built the capital Neikhanamabad. The royal palaces were built at a strategic and secure place in this site. Within the immediate vicinity of the palaces, the residences of the ruling elite were built. The Muslim saints who played significant part in the spread of Islam were permitted to
reside in the buildings constructed adjacent to the residential quarters of the ruling elite. All other Muslims were allowed to live in separate quarters. A large number of masjids, four of which were very important were built here and there within this new settlement designated as Neikhanamabad. The borders of Neikhanamabad merged into the boundaries of the old village of Krupa. In course of time, Krupa came to be recognised as an old site of Cuddapah. Both the old and new sites began to grow and prosper and ultimately become one entity namely Cuddapah. 

By the beginning of the 18th century one of the descendants of Neenam Khan conquered the lands around Cuddapah had become the capital. The descendant of Neenam Khan declared himself an independent king or Nawab of Cuddapah. Immigration as well as conversions had swollen the number of Muslims in Cuddapah. Christianity was also introduced here by this time by the Jesuit Mission of Carnatic. This mission, which was of Franch origin had its headquarters in Pondicherry. Conversion activities were later started by missionaries under the direction of Rev. J. Hands of the London Mission. The number of conversions to Islam and Christianity were the largest during the famine years.

Within Cuddapah the Hindus, Muslims and Christians lived in clearly demarcated areas. The old Cuddapah contained Hindu population; the New Cuddapah contained only the Muslim population; and the Christians forming the poor among the Reddis
and the Malas and Madigas were scattered here and there in Old Cuddapah. There was also a clear cut residential segregation based on class distinctions in both the Old and New Cuddapah. The palace as the nucleus and the residential quarters of the ruling elite, the saints and the commoners around it had shown the residential segregation on the basis of class lines in New Cuddapah. Like wise, the buildings of the rich in contrast with the thatched houses and huts of the poor among the Hindus in Old Cuddapah had signalled the class disparities. The Old and New Cuddapah had thus two ethnic populations with their own class differences. As such they had their own communal life. What brought them together was not the economic position but their ritual status. Therefore the dominant value system because a basic principle of organisation of space and as a result, the economic factors in the organisation of space remained largely unimportant. The ecosystem of Cuddapah revealed ethnic solidarity and a spatial manifestation of the prevailing social and cultural differences.

Cuddapah and all the villages in the kingdom of Cuddapah were linked together by means of common administration, both short and long distance trade, a bazaar, pilgrimage and marriages. The bazaar was formed in Old Cuddapah. It had become a centre into which and out of which a large number of goods and services had flown. The capital and the other villages were thus
linked through extensive economic transactions. The Venkateswara temple also played its part in creating ties between the inhabitants of Cuddapah and the other regions. The Hindus from the country north of Cuddapah made it a point of visiting Cuddapah temple of Venkateswara before proceeding to the temple of Venkateswara at Tirupati. In terms of pilgrimage, Cuddapah thus acquired significance. Further, Cuddapah was a famous place for the production of indigo, cotton and coarse cloth. Trade consisted chiefly in the export of indigo, cloth and coarse cloth. Marriages were established on class lines among both the Hindus and Muslims. Rich people contracted alliances with the rich in other villages. Most of the alliances contracted by the inhabitants of Cuddapah were to the East, North and West of Cuddapah and they did not extend to the South beyond the Tirupati Hills which had become a natural barrier to such arrangements.

The ecosystem of Cuddapah was thus a product of interaction of cultural traditions, sets of people and an environment that was dominated by Hindus and Muslims, temples and mosques, local bazaar and external trade, administrative, political, economic, religious and social networks.

The Nawab of Cuddapah had to part with his kingdom to the British in the year 1800 A.D. In 1817 Cuddapah was made headquarters of the newly formed Cuddapah District. Sir Thomas Munro was its Collector. Due to the efforts of the British, the local petty chiefs (poligars) had become subjugated, a well
In 1821 parts of the Nawab's palace were utilized as a treasury and jail. The railway was opened in 1868. In the same year Cuddapah was declared a municipality. New residential areas for accommodating the revenue, police, excise and other officials were formed between 1866 and 1926. Several office buildings for revenue administration, law and order, municipal affairs, public works, forest area administration, collection of taxes and so on were established some distance from the bazaar between 1868 and 1946. The bazaar area expanded territorially.

In the bazaar area people worked and lived in the same area. Like wise, in the residential areas of the Kummaris (potters), Kamsalis (smiths and carpenters) Salis, Thogatas and Devangas (weavers), Medaras (basket-makers) and Madigas (cobbler), people worked and lived in the same areas. On the other hand, in other areas inhabited by the Reddis, Kammas and Balijas (agriculturists), Brahmins (priests), Gollas (shepherds), and Malas, people worked in thier farms, temples, grazing lands, and estates of the landlords respectively. The officers lived in their own residential areas but worked in their office buildings located in different strategic sites within Cuddapah.

Contacts between Cuddapah and the villages increased because Cuddapah had become a nerve centre of commerce, trade,
administration, elite classes, law courts, literary activity and religious authority for the people in the rural areas. At the same time transport networks created by railways and buses helped easy travel and increased continuous interaction between Cuddapah and its hinterland. The ecosystem of Cuddapah thus depicted a picture of greater complexity and heavy flow of goods and services into it from the hinterland and out of it into the neighbouring villages, distant towns and far away cities like Madras, Bombay and Hyderabad.

When India became Independent in 1947 winds of change have started blowing across the land. Cuddapah also experienced the changes. Cuddapah began to acquire more and more urban traits in terms of business, industry, administration, education, transport and communication, house building, political and other spheres of human activity. Several residential areas and a number of government offices and public as well as private institutions have made Cuddapah a place of great importance. The ecology of Cuddapah was more and more interwoven with the ecology of the neighbouring villages, the region, the state and the whole country.

PRESENT ECOLOGICAL AREAS

The changing ecological areas:

The history of Cuddapah reveals how the ecological areas of Cuddapah have been changing in the past several centuries. The
total area of Cuddapah town was 5.19 sq.km in 1881 when it was declared a municipality. In the past one hundred years it has grown to such an extent that it now occupies an area of 6.23 sq.km. Its extension over an area of 3.04 sq.km over and above its original area of 5.19 sq.km in 1881 can be attributed to the transformation of the agricultural lands into residential sites, location of industries in new areas, and encroachment of business area an some residential localities besides several social and cultural factors and forces.

Extent of ecological areas.

Table-2 shows the percentage acreage of the different ecological areas in Cuddapah.

Table-2

Percentage Distribution of the Acreage in Different Ecological Areas in Cuddapah

<table>
<thead>
<tr>
<th>Type of Ecological Zone</th>
<th>Extent in the Years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1951</td>
</tr>
<tr>
<td>Residential Zone</td>
<td>516</td>
</tr>
<tr>
<td>Business Zone</td>
<td>89</td>
</tr>
<tr>
<td>Industrial Zone</td>
<td>-</td>
</tr>
<tr>
<td>Agricultural Zone</td>
<td>1,006</td>
</tr>
<tr>
<td>Sacred Places</td>
<td>15.20</td>
</tr>
<tr>
<td>Public &amp; Semi Public Zone</td>
<td>515.50</td>
</tr>
<tr>
<td>Total</td>
<td>1,672</td>
</tr>
</tbody>
</table>

Source: Municipal Records
The residential area is vast in contradistinction with the other areas. Its extent is 2,374 acres comprising about 44 percent of the total area of Cuddapah. Agricultural area closely follows the residential area in terms of size. In fact, agricultural area which dominated the scene almost up to 1960, has acquired secondary importance during the past thirty years and it is now about only one-fourth the size of the residential area. Industrial area is almost as much as that of the agricultural area. Many small and a few large industries have been set up in the outskirts of Cuddapah during the past four decades. The business area is only three percent of the total area of Cuddapah. But it is an area where human activity is always busy.

RESIDENTIAL ECOLOGY

Segregational and aggregational tendencies

Residential segregation according to Gist refers to "the tendency of people to select residential sites in cities on the basis of racial, cultural, religious or ethnic preferences or prejudices, to chose residential locations that are symbolic wealth, power, or social prestige to gravitate to low income and low prestige areas whose costs of occupancy are within the limits of their purchasing power." That means the segregational and aggregational trends of the residential areas depend upon the economic and political status of the people, and also on the
caste, community, religion, language, occupation, income or other factors. The following account gives the exact factors that were or are responsible for the residential segregation or aggregation in Cuddapah.

The residential zone of Cuddapah includes natural areas that are occupied predominantly or exclusively members of by particular caste or religion and areas in which there is a mixed occupancy of people with various distinct social affiliations and backgrounds. These segregative tendencies reflect the strength of communal sentiment, but they may also reflect prejudices against certain groups, especially low caste or religious groups. The segregative tendency is stronger among the educated and illiterate families than among the families in the higher income and educational levels where caste or religious interests and loyalties become secondary or even momentous factor in selection of a residential site.

Hindus, Christians and others constitute 52 percent of the total population of Cuddapah. Evidently Hindus and Muslims occupy most of the residential zone. Since the Hindus include a number of sub-castes, there are specific streets each of which is numerically dominated by a single caste. As revealed by the caste composition of the streets, residential areas dominated by one or two castes are widely prevalent in Cuddapah. For example, there are streets mostly inhabited by the Reddis,
Baliyas, Brahmins, Vysyas, Thogats, Collas, Candlas and Mutharachas.

The distribution of caste of Brahmins, for example shows similar segregative tendencies. This is evidenced by the fact that majority of the Brahmins residing in the Brahmin Street, Kurrapat Subbarao Street, Chowkari Venkobarao Street, Jagirdar Jagannatha Rao Street, Devuri Venkatarao Street, Bellary Sathurao Street and Matham Street, Bhujanga Rao Street, Sri Venkateswara Swamy Sannidhi Street, Sri Anjaneya Swamy Temple Street, Chennaraya Swamy Temple Street. There is a strong tendency for the Brahmins to inhabit the western side to Cuddapah which includes a number of shrines and temples. The reason may be that the Brahmins usually live in temple areas because they are priests and they must live around the temples they serve. Further, they are the people who specialize in theological matters and render religious services to the devotees who offer their worship at temples. This occupational responsibility might have made them in the past to choose such residential areas which are nearby the temples the places of worship, so that they can attend to their duties easily. An overwhelming proportion (83%) of the Brahmins are living in Sri Anjaneya Swamy Temple Street, Sri Vinayaka Temple Street and Siva Temple Street. The remaining percentage of Brahmins (17%) live in Ramarao street, Non-gazetted Officers (N.G.O) Colony and Co-operative colony. All
these are posh localities in new Cuddapah. Even in these areas the Brahmins have outnumbered the other high caste Hindus the Reddis, Balijas and Kammans.

The Reddis comprise the numerically most preponderant caste in Cuddapah. Traditionally they are cultivators. They are said to be the founders of Cuddapah. As a mark of their continuity with the past those who are residents of old Cuddapah are still cultivators. In both Old and New Cuddapah the Reddis are found living in those streets which have adequate civic amenities viz, Tippareddy Palli Road, Kotireddy Street, Yerramukha Palli Street, Rajareddy Street, Co-operative Colony, Non-Gazetted Officers Colony, Radhakrishna Nagar, Devuni Cuddapah Road, New Market Road, Gandhi Nagar, Sivalingaiah Street and Boreddi Street. Since a generation, the members of this caste are engaged largely in banking, insurance and real estate business besides, being employed in many private and public organizations. With considerable holdings also in the industries few of them have drifted into the professions as to many members of the later generations of wealthy families did in western countries.

As the occupation demands frequent mobility to nearby fields for performing agricultural operations many Reddis who are recent migrants live in the outskirts of Cuddapah. Almost once in three days they visit their parents with villages, attend the agricultural work there and return to their homes in Cuddapah.
The Balijas also show a marked tendency to reside in areas occupied by members of their own caste. Most of them are concentrated in the south-eastern part of Old Cuddapah that includes Nagaraju Peta, Kotireddy Street and Akula street. They are found scattered in Yerramukha Palli Street, Ravindra Nagar, Co-operative Colony and Non-Gazetted Officers Colony.

The temple of Goddess Kanyaka Parameswari is located in Ammavarisala street. Since Kanyaka Parameswari is the caste deity of Vaisyas, many of the Vaisyas live in this street. A few Vaisyas reside in different streets namely Y.V.C. Street, and Mandi Bazaar and B.K.M.Street. They do so because these areas in which they live are well suited for their trade and commercial operations on which they live.

The Kamalals are traditional smiths and carpenters. They show comparable continuity of identity and residence in two streets one located in the eastern part of the city and the other located the western part of the Cuddapah. The street of the Kamalali in the eastern part of the city is older than that situated in the western part of the city. A large number of the Kamalali families continue to make their living by occupations akin to their traditional callings. Some of the Kamalalis in the western part of the city continue to be goldsmiths carpenters and blacksmiths while those in the eastern part of the city have taken up making of the electrical goods.
Caste segregation is more pronounced among the Malas and Madigas who comprise the Scheduled Castes. These two caste groups in their own quarters. No other caste people live as said above in each of these wards. Their quarters are the highly segregated areas of Cuddapah Many of them do have boundaries separating them from the residential areas of other castes. The most visible aspect here is that their dwellings are in striking contrast to those of other castes. They have either in huts or in shelters built with the throw-away materials. Whereas the dwellings surrounding these areas appear slick. It is interesting to note that the areas of the highest occupancy by the Scheduled castes are on or near the outskirts of Cuddapah. Traditionally the Malas and Madigas were considered to be untouchables because they were eaters of carrion and worked as labourers and leather workers. This Segregational aspect still persists even to this day.

In Cuddapah there are some low rent areas located in Nabi Kota, Chinnachowk, Sankarapuram, Yerramukha Palle, Prakasham Road, Sangam Lodge Road, Yasodamma Road, Smith Road, Yadala Nagamma Street, Sathu Chengaiah Street, Chilakalabhavi Veedhi, Bugga Vanka Road, Court House Road, and Bapasingha vandla Street. A substantial proportion of the service workers live in these areas. However, some of them live in comparatively high status areas because those areas are nearer to their work places.
Tamilians who constitute a very small per cent of the city's total population live in Iswarassingh street, N.G.O. Colony and Chinnachowk areas. Some of them are engaged in jobs from high administrative to low clerical cadre in railways, postal, insurance and business offices and some of them are engaged in mercantile activities. They do not regard themselves as permanent residents neighbourhoods in several streets situated in the outskirts of Cuddapah making it clear that they are the most recent immigrants in addition to local populations.

The Marwardis and Malayalis have strong business interests in Cuddapah. Marwardis have been residents of Cuddapah since a generation. Though they constitute an insignificant per cent of the total population of city, they do control much if the wholesale and the retail business. The Marwardis are primarily jewellers and wholesalers for a variety of consumer goods. They reside at Maratipaelm, Y.V.C.Street B.K.M Street Gaddi Bazaar, and Mandi Bazaar which come under business zone in old Cuddapah. Some of them who are wholesalers in farm products are heavily concentrated in the B.K.M.Street and Y.V.C.Street located in the central business zone of the city. Some of them, whom are money lenders and pawn brokerers reside in Bellam Mandi Bazaar, B.K.M.Street, Y.V.C. Street and Ravindra Nagar in the central business zone of the city. The Malayalis do business in a wide variety of goods. Some of the Malayalis maintain several hotels, teastalls, and sweetstalls. live mostly in the south-eastern
fringes of the Y.V.C. Street, Gaddi Bazaar. Thus the Marwardis and Malayalis reside in the streets located in the southern parts of the city and conduct their commercial and money-lending activities from there. The areas are congested. Lot of business can be conducted in scarce Since it is very easy for the villagers to reach this part of the city, the Marwardis and these Malayalis can have their customers as soon as they reach the entry point of the city itself.

Of the religious minorities in Cuddapah the Muslims comprise the tightly segregated group. Their spatial distribution represents extreme congestion. There are 27 important Muslim concentrations. They are Bahudur Khan Makheen Street, Agadi Madras Road, Gunta Bazaar, Saleyngaiah Street, Nakash, Nabikota, Chumemia Peta, Masaapeta, Chempeta, Pedda Masjid Road, Darga Road, Ravindra Nagar, Patha Market, Guest House, Mochamapeta, Pakirpalle, Butchers street, Chilkalabhavi Veedhi, Ameen peer Road, Almospeta, Gurrala gadda Street, Dastagiri Peta, Mecca Peta, Police Line, especially the residential localities of Muslims in the surrounding of second city police station, Rahamta Theatre, Saibaba Theatre, Srinivasa Theatre present extreme congestion. All the Muslim residential areas are in New Cuddapah because of the historical reasons. Muslims still reside the areas in which they first settled when they moved to the city. They still cling to their ancestral homes in the New cuddapah
for sentimental or ethnic reasons. The distribution of Muslims themselves shows how they live in groups on the basis of religious denominations. In terms of religious denominations, the Muslims are divided into Shia and Sunnis. The Sunnis outnumber the Shias though the latter are relatively better off. The lower class and middle income groups among the Sunnis and Shias are heavily concentrated in several streets in New Cuddapah. While the upper class Muslim who are Shia and who are in small numbers live scattered in Habibullah Street, Radhakrishna Nagar, and N.G.O. Colony, Sankarapuram, Ravindra Nagar, and Mariapuram.

Christians who constitute 7% of Cuddapah's total population are widely scattered over the city though small clusters of the Christian families are found near the different churches. The streets exclusively inhabited by the Christians are the Christian Lane, Rajareddy Street, John Moses Hospital Road, Dorla gorili, Mariapuram, Postal Colony, State Bank Colony, Smith Road and Nirmal Christian Hospital Road. The upper class Christians live in the upper class residential areas like Mariapuram, Co-operative Colony, Chinnachowk, N.G.O. Colony and Sankarapuram while the poor and middle class Christians inhabit the rest of the above mentioned areas.

Jains who constitute only about 1.29% of Cuddapah's total population. They live scattered here and there mostly in the B.K.M. Street and in a small cluster near the Jain Svethambara
Temple street. Most of them are recent migrants.

The slums are located and there in the city and also on the periphery of the city. Unoccupied fringes areas are often settled by the immigrants who cannot afford to pay rents charged in the inner areas. Furthermore, by the settling down on the periphery they can have support from their own caste members who are also migrants. It is easier and cheaper for them to erect mud huts on the fringes than to find rental housing in areas already occupied. The slums situated on the outskirts of the city are, Saipeta, Ashok Nagar, Kandi Palem Malawada, Mochampeta, Harijanawada, Nagappa Street, Sunnaparalla Mitta, Venugopala Swamy Street, Kapugadda Street, Balijai Peta, Almospeta Harijanawada, Chilkalabhavi Veedhi, Agadi Madigawada. All other slums which continue to exist at points intermediate between the outer fringe and the central areas of Cuddapah are older than the slums located on the margins of Cuddapah.

Residential areas by prestige and class

The most posh localities upper class areas in the city are Yerramukhapalli, Ravindra Nagar, Rajareddy Street, Co-operative Colony, Vijaya Nagar Colony. All these areas are well within the city in the south western part of the city about two km south of the bazaar area but well within the city. Just to the east of the bazaar area are Gandhi bazaar, and Balija Nagar. There are comprising high income residential areas. Somewhat
less fashionable than these two areas is T.R Nagar which is about one km to the south of the bazaar area. Upper class residences always prominently face the wide roads, while the dwellings of the middle class are either at the one corner of the street or in nearby alleys. The poorest live for the most part on the steepest and least accessible alleys. The residences of the rich and to some extent those of the middle class people are accessible to good transport facilities. Goods and services can easily be transported to almost all the houses of these two classes.

In certain parts of New Cuddapah many of the well-to-do families or wealthy noble families still own palatial houses with gardens and open spaces. However, some of them leased or sold out their palaces for legation or government purposes and moved into the posh localities like Prakasham Nagar, M.I.G.H. Colony, Dongalacheruvu, R.T.C West Compound, and Yerramukhapalli.

All the officers live in their own residential quarters but work in their office buildings located in different strategic sites in the city viz. N.G. O. Colony, Postal Colony, Co-Operative Colony, State Bank Colony, L.I.C. Colony, Vijayanagar Colony and Yerramukha Palli.

In Cuddapah, the temple, the court, the money-lenders, the business platforms the retail shop and the richman's mansion may
jostle one another in the same area, usually at the centre where communications intersect and focus. However, residential buildings are as a rule, distributed according to religion, kinship, occupation or caste group. It is cultural rather than economic factors which govern the spatial distribution of the various communities and services. In recent decades the rapid development of industrialization has been responsible for the rapid growth of the city. With overcrowding, for the emergence of poverty stricken masses and insanitation accompanied social and moral degradation, that eclipse the development and malformation in the city. Yet the traditions of orderly communal living in the city are still strong and persistent.

Residential decentralization

Residential decentralization in Cuddapah has taken place for the past thirty years. The rich or the upper class who were residing almost in the central parts of the city have moved to the fringes of the city and constructed their houses. The shift of this group from central to a non-central position within the city is due to several factors.

First, the central place in the city has become very busy because of the expansion of bazaar area and correspondingly mercantile activity.
Secondly, on account of the increased mercantile activity in the bazaar area, the central part of the city has become dirty, noisy, congested and unhygienic place to live. The upper and middle class people have a quite different view of urban life. To them urban living as traditionally meant the good life in contrast to the crude, dull and sometimes dangerous village life therefore they moved to the peripheries of the city.

Thirdly, as the bazaar area expanded land values in the residential areas increased. The rich and the middle class disposed of their lands and houses for a better price and with money thus obtained they constructed better houses on the margin of the city these are free from all the humdrum of the inner city.

Fourthly, as the bazaar area expanded, many rich people converted some of their houses into business shops and rented them to the traders. As the high rents were quite attractive they could become more affluent and could move to the peripheral places of the city and construct spacious buildings for their residence.

Finally, as the bazaar area expanded, the middle class housing which formerly was situated just beyond the upper class area has now become the inner most residential area in the city.
Within the framework of the British bureaucracy and political authority contacts between the neighbouring villages and the town increased because the city had become a nerve centre of commerce, trade, administration, elite classes, caste leaders, law courts, literary activities and religious authority for the people living in the countryside. At the same time transportation networks created by railways and buses helped easy travel and increase interaction between the city and its hinterland. The ecosystem of Cuddapah thus depicts a picture of a greater complexity and heavy flow of goods and services into its from the hinterland and out of it into the neighbouring villages, distant towns and far away cities like Madras, Bombay and Hyderabad.

THE ECOLOGY OF BUSINESS

The bazaar area

The business ecological zone of Cuddapah which includes the whole bazaar area, it embraces the Y.V.C. Street, B.K.M. Street, Seven Road, Nagarajupet and the South-Western part of the civil lane. In this area are located the city's wholesale markets, repair and manufacturing shops, schools and colleges, public (government) offices, banks and business houses hospitals dispensaries, cinema houses, and hotels. The upper and rear rooms of the bazaar are sometimes used as homes of the merchants.
As the competition for business in the bazaar area has become more acute, the feebler and less efficient units shift to neighbourhoods of the bazaar area, and has become extensions such as those of Christian lane and Rajareddy Street are such extensions. The areas adjacent to the bazaar area are constantly changing due to the infiltration of the business and manufacture from the latter. It thus comprises a zone of transition.

**Activities in the bazaar area**

The bazaar area represents a major focal point of mercantile activities. In the very narrow street of Y.V.C. Street, one finds shops dealing in such merchandise as textiles and leather goods brass, copper and stainless steel utensils, gold and silver jewellery, vegetables and groceries, hardwares, electrical goods, stationery and fancy goods. One block away is Mandi bazaar. Located in it are wholesale cum retail dealers in ironwares, agricultural commodities, pesticides, sandwitches between them in the B.K.M. Street which includes the largest wholesale agricultural and textile houses, the lorry transportation offices and gold market is the second largest market place in the State of Andhra Pradesh. Patha bazaar market towards the old city bus station has the whole sale and retail market s in vegetables and other agricultural commodities.

The Madras road, Trunk road, Market street, Gandhi Nagar, and Prakasham road, share the economic function of the above
mentioned streets. Though expensive and inexpensive stores in general merchandise are located on them, they stand out for their simplicity and statewide economic linkages. On either side they are lined with show rooms and regional offices of several firms.

From the standpoint of both retail and wholesale business the following streets are important Y.V.C.Street, B.K.M.Street, Bellam Mandi Street, Trunk Road, Madras Road, Prakasham Road, Gaddi Bazaar street.

In these streets there are shops specializing in such merchandise such as provisions, books, clothes, fancy goods, hardwares, drugs, jewellery paints and so on. Wholesale trade occurs in all these shops. In streets adjacent to these, major retail business goes on both intensively and extensively. Just by the side of the streets where the retail business goes on, there are two streets on which banking, insurance firms, film distribution companies, transportation firms, numerous business offices and a few theatres are located. The offices are commonly located in or near the major hotels that cater to out-of-town clients as well as to local patrons. In addition as in Cuddapah, business has penetrated into its numerous side streets and alleys, found on them are printers and book binders, money-lending and pawn brokers and those specializing in embroidery.
There are several country messes which cater to the needs of local and non-local populations. Luxurious hotels tend to be located near or outside the business area, for these hotels are quiet spacious with attractive surroundings. Their proximity to long distance railway station and highways appear to be an important consideration than mere business activities. There are the branch offices and the Divisional offices of the Life Insurance Corporation of India located about the three kilometers to the west of the busy crowded bazaar area.

The distributive pattern of eating and drinking establishments in the city of Cuddapah is highly variable. Restaurants tend to cluster in the bazaar area, but are located in sub centres or at other points where considerable numbers of persons are concentrated during day time or where there is heavy pedestrians or automobile traffic. The highways are commonly lined with eating and drinking establishments in the vicinity of the city. The roadside houses, serving both government liquors like Toddy, Arrack and cheap food is essentially a fringe phenomenon, commonly situated well beyond the city's boundaries. The bar and restaurants on the other hand are located near the centre of the commercial area commonly located in or near the major hotels that cater to out-of-town clients as well as to local patrons.
Segregation and aggregation of institutions

Department, State Information and Public Relation office, Office of the Zilla Parishad, Co-operative Sub-Registrar for Land Mortgage Bank, Office of the Labour Commissioner, Office of the Registration Department, Office of the Commercial Taxes, Office of the Panchayat Samithi, Office of the Deputy Inspector of Schools, Office of the Marketing Department, Office of the Fisheries Department, Andhra Pradesh Meat and Poultry Development Corporation, Office of the Animal Husbandry, Regional Joint Director of Animal Husbandry, Office of the Andhra Pradesh Electricity Board, Office of the Chief Account for Electricity, The Divisional Engineer of Electricity, Office of the Public Works Department of irrigation and power and Roads and Buildings and Water works, Office of the Divisional Engineer of Panchayat Raj, Office of the District prohibition Officer, Television Station, Office of the Deputy Inspector of General and prisons, office of the District Sub Jails officer are far removed from the bazaar area. All these offices are located in the area which has witnessed the role of municipal planning in the past three decades.

Segregation and aggregation of schools and colleges

A number of educational institutions are found scattered in different parts of the Cuddapah. There are public schools and private schools, just as there are private colleges and government colleges. In primary as well as the secondary
education besides higher education, the private sector is now fast growing in size. All the schools are neighbourhood schools. Especially in the elementary education, educators and parents maintain that the school should be close to the home and serve thea neighbourhood. This has given to the elementary school a territorial base and a relatively homogeneous student body. The high schools include mostly those students who come from the residential and business areas situated close to them. A small percentage of the students are from some distance with the city and some of them are even from nearby villages.

INDUSTRIAL ECOLOGY

Segregation and aggregation of industries

The ecological patterning of industry is easily distinguishable from the patterns of retail and wholesale commercial enterprises. But even in industry there is much variability. Industrial production covers many activities in which spatial and other needs are varied. The industries are widely scattered. In the bazaar area and in its vicinity considerable manufacturing is carried on as an adjunct to the wholesale and retail establishment. In many an instance, manufacturing and selling are combined under one roof. Most of the cottage industries come under this category. Merchants of silverware and gold jewellery perform dual functions of
manufacturing and distribution fabricating and selling commodities in the same building. Similarly weavers make the cloth merchants in the bazaar areas. There is a cluster of basket-making families (Medara community) who make baskets and sell them to the local merchants for transport of betel leaves, flowers, fruits and garlands. Also there are a number of welding, forging, brick manufacturing granite quarrying, photo-engraving, printing, beedis and cigars making units. All these small scale industries are scattered here and there in this city.

Beedi making is an important household industry in this city. The beedis or country cigarettes which are manufactured here are mostly consumed locally and within this city. There are 14 rice mills located in and around the city. Out of these 14 rice mills, four are hullers and the remaining ones are saller type. Paddy rice is cultivated here under the Kurnool-and Cuddapah Canal (K.C.Canal) water. Annually they grow rice crops twice a year and hence so many rice mills are established in this city.

There are 10 turmeric polishing units in Cuddapah. Turmeric is grown to a small extent in the fields of this city to a large extent, in the nearby villages. The farmers transport the product to the city. There are six saw mills which are scattered in the periphery of the city.
The hinterland of Cuddapah is rich in mineral resources. An industrial estate was established in the year 1961. There are two industrial estates: one is on the southern side and the other is on the northern side of the Cuddapah. These industrial establishments include many engineering-based workshops manufacturing rolling shutters, wire meshes, and so on. There are also a number of general engineering workshops which are engaged in manufacturing of iron gates, grills, different types of iron furniture, household and office furniture, almarahas, shelves, agricultural implements, welding repairs to machinery and manufacturing of spare parts with iron.

The areas around the city are abundant in barytes. There are six pulverizing baryte mills on either side of the Railway Station. These mills have been near the railway station for evident reasons. The first one being the availability of cheap labour in the nearby villages and secondly, easy and cheap transportation, because of its proximity.

The Indian Oil Company has established a depot adjacent to the Railway Station. The depot receives petroleum products transported to the place by the Railway Wagons and dispatches oil to the adjoining towns and villages of this district through lorries.
Transportation business is one of the major occupations in the city and its adjacent towns. There are about 6,625 motor vehicles on road in this city. Added to this, in the towns of Rayachoty and Proddutur there are another 3,000 lorries. Hence, as many as 15 lorry body building units are found in this city. For the proper upkeep of so many lorries more number of engineering and automobiles workshops are required. There are more than 60 automobiles workshops of which 21 are located at the outskirts of the city and the rest of them are established on Madras Road and Pedda Matli Puli Veedhi. The automobile workshop are engaged in retreading of tyres, batteries, and battery charging.

Adjacent to the docks yard is the Rail Road Automobiles Repair Shop which maintains of a large factory. Of the 61 employees in the factory, 51 are engaged in repairing of cars, lorries and buses inspection of autorickshaws, cutting of metal patches, burning, drilling, reverting, blacksmithy, painting, driving the giant cranes, oiling the wheels, or supplying rivet gangs, and the remaining 51 personnel are administrative workers.

There is a Cuddapah co-operative Sugar Factory which was established in the year 1975. It is located near Doulatapuram,
About 12 km from Cuddapah. Now there are 1,350 employees engaged in this factory.

There are two big chemical factories located in the periphery of the city. These two factories manufacture various chemicals required for various pharmaceutical industries. About one thousand employees work in this two factories.

The Andhra Pradesh State Road Transport Corporation has established a regional workshop in Cuddapah in 1976. In this workshop buses that are damaged or are affected by wear and tear are repaired. There are 1,054 worker's working in this workshop. In 1984 a Spinning Mill was established. This mill has 793 workers on its rolls. There are six match factories. There are also several stone polishing and slate manufacturing units because blackstone is freely available in abundance in the immediate surrounding the city.

There is a big cable wire factory which manufactures cables and allied products. This factory is situated in between the industrial Estate and the Railway Station. On the whole, it is found that majority of the small scale and minor industries are located in the peripheral zone. Even more decentralized in location are recent establishment industrial plants manufacturing chemicals and repairings are located three kms east (Cuddapah-Rajampeta) of the city boundaries. A factory producing electrical equipment is even farther removed on the northern peripheries.
All large scale and medium scale manufacturing will be located in the peripheral zone reserved by the industrial development.

Except the cable manufacturing factory, all others are small scale ones according to Government standards. The retail and wholesale merchants receive the products directly from the small scale industries located in the industrial estate. The cables manufactured in the factory are transported to the nearby towns and cities. The ecology of industry is thus dominated by small but independent type of industries.

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This chapter describes, analyses and interprets the relationship between the population of Cuddapah and its environment. First, it examines the abundance of the population in Cuddapah measures in terms of density. The information reveals the variability within the population abundance of Cuddapah. The changes in the abundance of population density over times in Cuddapah and in the relative abundance of populations as a measure of success in the city of Cuddapah. The material shows how kinship, social complexity, social stratification and political organization are influencing the population size or density in the city of Cuddapah.

Second, the description gives the age and sex structure of population of Cuddapah and it shows how the age and compositions of Cuddapah's population are influenced by the social complexity and social structure besides birth, death and migration factors.

Third, the description provides an account of the determinants of population growth in the city of Cuddapah. In this regard it shows how the city population growth of Cuddapah is determined by the factors of epidemics, migration and customs and beliefs. The description shows the different phases of population growth in the city of Cuddapah.