CHAPTER II

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Andhra Pradesh is one of the biggest southern states in India, known for its cultural heritage from the time immemorial. There are three regions, coastal Andhra, Rayalaseema and Telangana, among the three, coastal Andhra is rich in agriculture due to continuous flow of rivers like the Krishna and the Godavari and their tributaries. Comprising on area of 23 Districts, Andhra Pradesh has an area of 276,754 sq.kms. In this respect it rank fifth among the states in India. The present population is about 8 crores. The large majority of the population lives in rural areas. The agriculture and allied occupations from the major means of subsistence. They have a greater and direct contact with nature, flora and fauna. The joint family system is one of its salient features.

Rayalaseema is a semi - humid region of the southern part of Andhra Pradesh covering the four revenue districts of chittoor, Cuddapah, Anantapur, Kurnool and a part of Prakasam district of Andhra Pradesh. The origin of the name Rayalaseema is variously explained. The area was ruled by Sri Krishnadevaraya of Vijayanagar Empire during the sixteenth century and "Rayalu" is the honorific plural of "Raya", the other interpretation suggests that "Rallu" is the plural form of "Rayf" which is the Telugu - synonym for a stone. Wether the latter explanation is historically true or not, it reflects the geological and climate setting of the area which is full of rocks and hills and semi - cultivable stretches of land. The area form a water - shade to the west.
of the eastern ghats. There are practically no naturally occurring perennial rivers. But as cultivation is the main occupation of the majority of the people, they dig up wells and tanks and depend mostly on rains. However, the level of ground water is very low and rainfall is scanty. It is bounded on the East by Nellore district of Andhrar Pradesh and Chengalput district of Tamil Nadu, on the west by Kolar district of Karnataka, on the north to a great extant by Mahaboobnagar District of Andhra Pradesh and on the south by north Arcot and Dharmapuri Districts of Tamil nadu.

The region was not a homogeneous administrative unit in the past. Its component parts were under the control of different principals dynasties at different periods of time. During the ancient period it passed through the regions of the mauryas, sathavhanas, pallavas, chalukyas of Badami, Rashtrakutas, chalukyas of kalyani. During the medieval period the cholas, pandyas, Rayas of Vijayanagara, qutub shahis ruled over the area. In the modern pelod Mughals, Asaf Gohis, Marathas, Hyder Ali and. Tippu Sultan of mysore, besides minor dynasties such as the Renadu cholas, Bamas, valdumbas, Bolambas, western Gangas, Yadavarayas and matils and Nawabs of Arcot, had their way over it.

Physiography:

This region can be divided two natural zones viz., 1) The mountain plateau and 2) The plains. The happy continuation of the plains, valleys, plateau all and hills make this district one of the most picturesque areas of the state, Andhra Pradesh.
The Eastern Ghats enter into the south-west corner of kuppam taluk and pass northwards through the Eastern parts of palamner and Pungaur taluks. They gradually bend towards the east as far as the hills of Tirupati (a sacred place of pilgrimage of Hindu). Here the range which is broken by a long valley passes north wards into Cuddapah district by the village of karakambadi and mamandur. East of this mamandur valley, the ghats once more steep and follow a North – easternly direction until they enter Nellore district from Srikalahasti Taluk. Numerous passes lead from the low – land taluks to these ghats. The general elevation this part is about 2,500 feet (762m) above sea level.

The spuns of Eastern Ghats run through Chittoor taluk into the west of puttur taluk. Through puttur taluk runs a broad and fertile valley and this is shut in on the Eastern side by a range known as Nagiri hills, which extends northwards into Srikalahasti taluk. These hills which present an appearance of having been suddenly upheaved by a volcanic action overtook the valley with high precipitous cliffs, to the bases which green slopes covered with bamboos and scrub jungles rise. The prominent cliff popularly referred to as "The Nagari Nose" is a land mark that can be seen from considerable distance. The imposing escarpment over which is located the famous pilgrimage centre of Tirumal, (Tirupati) is perhaps one of the most picturesque and holy spots in the country. The Horsely hills which have been developed into a Hill station in Madanapalle taluk also form part of the plateau engulfing palamaner, Punganur, Madanapalle and Vayalpadu taluks. This plateau is part of the mysore plateau.
The important rivers that flow in the region are papaghni, pincha, Koundinya palar, ponne, Arani, Swamamukhi, Bahuda, Kalyani and Kusasthalli Galeru, Senakesula, penna, Tungabadra etc., Forest occupy an area at 30% at the total geographic area at the region. Teak and other valuable forest produces are luxuriously grown in the forests of Nallamalai and seshachalam. Sandal wood trees are grow in the forest covering Horsely hills and part of palamaner taluk.

This region is very well served by road and railway communication facilities. Madras-Mysore National High ways passes through Chittoor district touching Chittoor, Bangarupalem and Palamaner towns. The pakala and Renigunta, Dharmavaram, Guntakal, Dhone railway junctions besides a number of railway stations, are serving a lot in the transport of goods.

Climatic and rain fall:

The region is enjoying the benefits from both south – west and the North- East monsoon. Most of the rainfall occurs between June and September through the south – west monsoon. The average rainfall of the area under study is 82 cm.

The maximum and minimum temperatures recorded at the meteorological station at Arogyavaram are 38.2° C and 8.5° C respectively.

Soils and land use:

The soils in the region can be classified into three categories viz…black soil, red soil and mixed soil. The major part of the district is covered by red soil containing loam and sand.
The rivers (mentioned earlier) flowing in the region are not of the perennial type and are dry up during a major part of the year. There are no major irrigational projects in the district. The main sources of irrigation are tanks and wells.

The important crops are paddy, ragi, bajra, jawar, horse gram, chillies, sugar cane, groundnut, fruits and vegetables, of the total cropped area of food crops are raised over an area of constituting 58.57% of the total cropped area of the region. The important food crops are paddy, ragi, bajra which form the main crop of the region, raised over an area of hectares accounting for 45.27% of the total area under good crops, sugar cane is also extensively grown in the region. Under non-food crops, groundnut is the chief commercial crop in the area under study which is grown on an extent accounting for 95.59% of the total area non-food crops.

The population drift from the rural to the urban areas is clearly noticeable in this region also and this is as well a global phenomenon which hardly needs any explanation or comment. This is one of the reasons for the increase of urban culture and paving way for social changes.

Languages:

The region is pre-eminently a unilingual area because Telugu is the language spoken by 76 per cent of the total population. The other languages spoken are Tamil followed by urdu, Kannada, Lambadi, Marathi, Malayalam, Hindi, Korava, Sourashtra and so on. The phenomenon of bilingualism is present to a considerable extent in these districts. The Telugu language spoke in the Chittoor district has some admixture of Tamil words and the
intonation seems to be slightly more elongated and differs from those of the people living in Nellore and cuddapah districts. The script most widely used in the region is naturally the modern Telugu script. Some of the other script in use are Tamil, Urdu, Devangari etc.

Religious Composition:

Hindu form the major religious group accounting for 90.68 per cent of the region's population followed by muslims (7.88%) and Christians (1.45%) Jains. Sikhs and Buddhists are very insignificant in numerical strength.

The Hindus consists of Brahmins, Kshatriyas, Vaisyas and the sudras, the four castes under the traditional varnashrama dharma, besides the Harijans. They are again sub-divided into a number of sub-castes. There are also a few scheduled tribes who cannot be categorised with these castes but are nevertheless an integral part of the Hindu community. There are also the lingayats or virasaivvas who are exclusive worshippers of Lord siva and wear the sivalingam. They are the followers of the great religious reformer Basaveswara, who rejected all Brahminical practices including castes. By and large they pursue agriculture.

The forward castes:

The traditional distribution which constituted the 'reision d'ier' for the principal castes must be regarded to have been greatly altered. In this respect, it may be stated that varnashramadharma has yielded place to yuga dharma. The Brahmin has no more a monopoly of learning and priesthood than the vaisya of trade, the kshatriya of governance or the sudra of tilling the soil. The process of what the Indian sociologist Dr.M.N.Srinivas has called
sensitisation and secularisation can be seen among the Hindus of these district also leading to a blurring of the rigid frontiers between one caste and another. Nevertheless, we can even now broadly identify certain castes or groups with specific occupations, the vaisyas and the Berichettis of the districts are, for example, largely engaged in trade and agriculture and some in money lending.

The Reddis, Baliyas, kammams and velamams distributed all over the district, are largely land-owning and cultivating. The Reddis are a widely diffused cultivating caste, a majority of whom are ordinary cultivators. The people of these castes are dominating the district and state politics too. The Baliyas are cultivators and hold all sorts of land tenures.

Backward Castes:

There are also a few other caste group who are associated with district professions or trades. For instance, The Yadavas who seriously object to being called Gollas, are primarily a caste of graziers and have a distinctly agricultural background. Dwelling generally on the plains, they move during the dry season to the forest-clad hills which yield abundant pasture for their folks. They have taken of late to cultivation and trade. The Idigas, the toddy tappers, have been rehabilitated as agricultural workers after the introduction of prohibition by Government. The recent relaxation by the government in permitting the tapping and selling of sweet toddy (Nira) has revived, for these people, their professional opportunities. The Kyakala, sale, senia and jndra are the chief weaver castes. The kamsales (smiths), also called the viswabrahmins, constitute primarily a community of goldsmiths, blacksmiths, copper-smiths and brass-smiths. The vadrangis are carpenters. The Beasts
are largely fishermen. Many of them are engaged in their trade. Even today. The Boyas, who were originally a community of pakegars are agriculturists. The Dommaras, an itinerant class to acrobats, exhibit their feats as they wonder about the country. The medaras are basket – makers. There are also the functional group (working castes) of the Rajakas (washermen), Nayibrahmin (barbers), Kummara (potters) and Vadda (earth- diggers and stone-cutters).

Scheduled Castes:

The scheduled caste population in the region constituted 17.46% of the total population of the district. the number of scheduled castes returned in the region is 18, of which the principal castes are as follows: 1) Mala 2) Madiga 3) Adi-Dravida 4) Adi- Andhra 5) Pambada or Pambanda and 6) Arundhatiya.

They are largely labourers, both agriculture and non-agricultural. Some of them also hold land as tenants. Tanning and shoe-making are also pursued by many of the Hartijans. More recently some have taken to pulling cycle rickshaws / Autos in the urban areas. These classes also perform services pertaining to the public needs of the villages as a whole.

Scheduled Tribes:

The population of scheduled tribes in the region constitutes, about 3% of the region's population. 13 different scheduled tribes were returned in the region. the major scheduled tribes are as follows: 1) Yanadi 2) Yerukala 3) Sugali or Lambadi and 4) Chenchu.

In this region by far the largest tribe is that of the Yanadi. How they came to be called "Yanadi" is obscure. The North Arcot Manual (1881)
records that Yanadis as a race are very primitive in their habits, living entirely in the jungles, where they collect firewood, roots, barks, honey and other requirements. The Yanadi tongue is a tribal dialect similar to Kannada, Telugu and Tamil is construction. The old gazetteer on Nellore district treats them in greater detail. The Irulas, another jungle tribe, ordinarily speak Tamil, resemble the Yanadi in their habits etc. Many members have taken to agriculture in the neighbouring villages but the majority still keep to the hills. The Sugalis or Lambadis constitute the chief immigrant tribe in this region. They have settled down in the districts on plain lands. The language they speak is Lambadi. They are a strong and robust people. They are divided into Tandas, each with a headman (Chieftain) after whom the Tanda is named. They live by selling firewood and also by engaging themselves as labourers. The Yerukalas speaking Yerukala, a polyglot dialect, are a semi-nomadic tribe.

THE MUSLIMS:

The Muslims who are numerically next to the Hindus in this region belong mostly to the sunni sect. Generally speaking, the muslims are not to be found in almost all walks of life. The important groups among them are one Shaik, Syed, Mughal and Pathan. The Shaiks out number the others. The Dudekulas, the cotton cleaning groups, can hardly be distinguished from the Hindus in a professional sense.
THE CHRISTIANS:

Like the Muslims, almost all the Christians in the region are converts from the Hindu fold. They are either Catholics or protestants. The later, however, are numerically longer and belong to the church of south India, placed under the Dioceses of Rayalaseema and also Madras. The Catholics of this region are placed under Nellore and Vellore Dioceses. The Christians of this region have taken to a variety of professions, though a large number are engaged in teaching, nursing and preaching. Even though Christianity does not recognized any caste system, nevertheless, the influence of the caste system to which they belonged earlier to their conversion from Hinduism, does operate in their general social life and particularly in the matter of matrimonial matters. converts from the caste end to group together in such endogamous practices.

INTER-CASTE RELATIONS:

In the years after independence, a marked changes has been brought about in the rigidity of castes so far as public life is concerned. In hotels, restaurants, temples and other places of public resort, one hardly notices any of the old time exhibitions of caste distinction. On festive occasions as well as in social functions, there is free mixing of castes including inter-dining which some years ago was not Universal. In both the urban and rural areas, inter-caste relations have registered a remarkable degree of improvement. Such inter-caste cordiality, far from being restricted to public life, is happily spreading, though slowly, in the sphere of private and personal life also.
FAMILY AND PROPERTY:

As a result of the stress of the socio-economic patterns of modern life and recent legislation affecting the pattern of land ownership as well as succession of property, the traditional pattern of joint family system, so characteristic of Indian life, has been considerably weakened and its physical structure is on the decline throughout the district. The abolition of zamindaris and the ceiling on land which can be owned by a family have also shaken the joint family to its roots. It, however, survives in the discharge of filial and family obligation even if the members are scattered by the socio-economic forces of modern times. The Hindu succession Act of 1956 has also led in a few instances in the region to the transfer of property though wills. The people are now showing interest towards nuclear family set-up.

DWELLINGS:

Of these house, used purely for dwelling purpose accounted for 77% of the total number of houses in the district. In this district clusters of round mud-walled and corn-stalk rooted houses are a common sight. In the area adjoining Karnataka state, they are typical tiled houses which are a general feature of housing in that state. Modern type of houses with concrete roofs are becoming common. Some of the recent improvements in rural houses are better ventilators, improved cattle-sheds and better drainage.

With most of the ordinary people in the urban and rural areas there is very little furniture. In some traditional type of houses they have an 'Uyyala' (cradle) in the main hall. This is an ornamented plank held by chains dropping from the ceiling and used for swinging.
FOOD ITEMS:

In regard to food, rice constitutes the staple diet of rich white ragi, jowar and bajra are the staple food of the masses. Except the Brahmins and vaisyas, a great majority of other are non-vegetarians, mutton being the commonest type of meat. The Hindus eschew meat on certain days in the week as well as religious occasions. A kind of hot mango pickle ‘avakaya’ is most popular among all classes of people in the district and each family believes in its unique brand of excellence in this regard, although other pickles, like ‘nimakaya’, ‘magaya’ and ‘chinthakaya’ are also in evidence. The vegetarian diet consisting mostly or rice, dhal, vegetables, and milk, beans greater resemblance to Tamilian cuisine because of the region’s proximity to Tamil Nadu. The non-vegetarian dishes include meat, fish and eggs. For poorer classes these dishes are a luxury to be had only on special occasions. Coffee or tea is the universal morning beverage. Idli, dosa and vada are popular snacks. All the communities, both men and women, chew betal leaves. Smoking is a wide – spread habit in the district.

DRESS PATTERN AND ORNAMENTS:

Among the Hindus and the Christians, men commonly wear a dhoti and shirt, ‘Adda pancha’ a quilt worn without a flap is popular among the men of the region. The younger folk of all communities, however, wear pants and bush-shirts. The Muslims normally wear pyjamas instead of dhotis and kurta and the fez cap which, however, is not so common now. The women of all communities including the Muslims wear saris and blouses. Shalwar and kameez are also put on by a few Muslim women. Purdha is no longer as
rigidly, observed as in the past, the influence of ideas is now particularly noticeable in dress which is becoming westernized in all communities. This, together with the mode of hair dressing and close shaving which has come into vogue among men, has done away with the distinctive communal hall-marks of appearance and attire.

Among the Sugallis, the dress is coarser than worn by the rest of the people. The women wear very gaudy clothing embroidered in various colours, pink being the favourite. The tribes Yanadi and Yerukala are generally scantily clothed. The clothing of the women is nearly as limited as that of the men.

Regardless of caste or community, all women are fond of flowers and ornaments. Hindu women wear 'bottu' the vermillion mark on the fore-head. Some of the Christian women, particularly the Catholics, also put on the 'Bottu'. Among the most treasured ornaments of married Hindu women are the 'tail' and 'mettelu' (silver rings on the toe) because these ornaments are the seal and symbol of married status and are discarded only in the unfortunate event of widowhood. Glass bangles are worn by the Hindu, Muslim and Christian women alike. Except among Valsayas, men do not wear ornaments. Golden rings and wrist-watches, however, are put on by many men of all communities. The proverbial hunger of women for gold and silver ornaments has not altogether vanished. Right and fashionable designs are now generally used instead of the solid heavy jewellery of the past. The Sugallis adorn themselves with string of conches and bangles of brass-work or horn in large numbers.
AMUSEMENTS AND GAMES (FOLK ARTS)

By far the most popular sources of entertainment in the region is cinema. A town is incomplete without a cinema house. While what are called touring talkies cater to the needs of the villages in this regard. Even though the traditional stage has been greatly eclipsed by the ubiquitous cinema, nevertheless. Plays dealing with mythological themes from the 'Mahabharatha' and the 'Ramayana' are greatly enjoyed and appreciated. The 'Harikatha' (spiritual discourse) is another popular art and provides enjoyment and edification particularly to the elderly and devoutly inclined. Circus also appears to be popular, judged by the frequency of their visits to the towns and the numbers they draw for weeks on end. 'veedhi-natakam' or street drama in which the characters sing and dance throughout the night is another traditional art which has retained its popularity. The 'burrakatha' which is a ballad sung by a minstrel to the tune of a single-stringed tambura and rhythmic sound of tiny drum —grips interests both the urban and rural people so wonderfully that its popular appeal has been utilised by the Government to spread the meaning and message of the development plans and also by the political parties to spread their ideologies. Even school boys are turning out to be excellent amateurs in this regard. There are also a number of rural dances and games of which 'kolatam' by girls is popular dance. 'kolatam' is generally played by girls in schools who go through the most complicated variations of this dance with much grace and precision. At the countryside on moon-light nights the 'kolatam' (stick dance) played by the masses is a popular enjoyment among the rural folk.
Among the classical arts, confined largely to the urban life are Karnataka music, Bharathanatyam and Kuchipudi styles of dance. The musical instruments largely in use are violin, flute, veena and mridangam. Dancing is the most popular diversion.

There are different tribal dances also. The Sugali women dancing in a circle and clapping their hand while their men folk hop round them is very popular. Dancing is the most popular diversion for the yanadis. They have a variety of folk dances among them. Though crude, the yanadi dance is not vulgar and it does not conform to any accepted standards of modern arts. It is performed not only at marriages but also at funeral gatherings. The ‘goobli dances’ (occasionally performed during Sankranthi festival) are familiar throughout the district.

On the whole the region consists of its own distinct peculiarities in the socio-economic, socio-cultural, linguistic, religious, historical, and geographical spheres.

FIELD CENTRES

1. Kasirala: Kasirala, revenue village is situated at a distance 20 kms from Chittoor town on Chittoor- Gudiyatham bus route. It falls under the Yadamari revenue mandal of Chittoor District. Both RTC and private buses are plying this route. Post, Telephone and coin box facilities are available. It comes under the jurisdiction of Yadamari police station and the irrigation is through tank, bore-wells and wells. The nearest market centre is Chittoor. Elementary and High School facilities are available. Perumallapenta, jonnavaillmtta villages come under the Kasirala Panchayat. The village consists of 50 idiga house holds with a total population 262.
2. Idiga Palle: Idigapalle belongs to puthalpat Revenue Mandal of Chittoor District. The village is situated on Chittoor- Lakshmiahvuru. RTC Buses are touching the village. It falls under Vavilthota village panchayat from where post and Telephone facilities are available. Puthalapattu police station covers Idigapalle. The primary and secondary schools are situated at Vavilthota and Bandapalle villages respectively. Market facilities are available at Chittoor. Irrigational sources are wells and bore-wells. The village consists of 45 house-holds of Idiga with a total population of 244.

3. Velugodu: Velugodu is a revenue mandal head quarters of Velugodu in Kumool District. Transport facilities are available from Atmakur and Nandyal towns. Velugodu has Telephone, post office, police station, Elementary and High school facilities. The nearest market centres are Atmakur and Nandyal. The irrigation facilities are available through K.C. canal. The village includes 46 house holds of Idiga caste with a total population of 236.

4. Narayanapuram: Narayanapuram comes under the jurisdiction of Bandi Atmakur mandal of Kumool district. Transport facilities are available from Nandyal and also from Atmakur. The village lies on Nandyal- Atmakur bus route. Post office is available in the same village. One upper primary school is functioning in the village. For High school studies the children go to Bandi Atmakur. Market facilities are available at Nandyal and Atmakur. The village consists of 32 households of Idiga community with total population of 168. The irrigation facilities are through K.C. Canal, Tanks and wells.

5. Gundla Konda: Gundla Konda village belongs to Devenakonda Revenue Mandal of Kumool District. The village has a post office and Elementary school. Transport facilities are available from Devenakonda and
pattikonda towns. It falls under the jurisdiction of Devenakonda police station. The market centre is Pattikonda. Irrigation facilities are available through wells and tanks this village consists of 37 households with a total population of 185.

6. Odivedu Besthapalle: Odivedu Besthapalle belongs to Veravalli mandal of Cuddapah District. The village has an Elementary school and post office. Market facilities are available at Rayachoti at a distance of 6 Kilometers. Transport facilities are available from here. The irrigation is through tanks, Bore-wells and wells. High school and college facilities are available at the mandal headquarters Rayachoti. The village consists of 45 households of Idiga with a total population of 229.

7. Rajampet: Rajampet is the mandal headquarters and police circle. In Rajampet town Idigapalem street is exclusively inhabited by Idiga caste people. Transport, post office, telephone, police station, school and college facilities are available at Rajampet itself is a revenue division of Cuddapah district with good market facilities. The area 30 Idiga households with a total population of 154.

8. Koduru: Koduru is the revenue mandal headquarters with police station, post office, telephone, transport, school and college facilities. The famous Mangampet Byrte mines are near Kodur. Good market facilities are available. The irrigation facilities are available through tanks, Bore-wells and wells. They are consists of 35 house holds of Idiga caste with a total population of 176.
All the Idigas speak Telugu language and belong to Hindu religion. With regard to sanitation, there is no planned drainage system or canals in the villages referred to drain rain and sewage water out of the settlement areas. The sewage water is allowed into the pits located in the backyard of their respective houses. Once in six months or a year, the pits are cleaned and reused. The villages panchayats are not taking proper sanitary measures, there are no proper layouts in the villages and the houses are built in clusters with narrow streets for movement.