CHAPTER - I

INTRODUCTION
This is a systematic study of a single homogenous community. It proposes to explore the structural elements of the Agnikula Kshatriya community in the district of Nellore, Andhra Pradesh. The observations clearly show that this community is in a slow transition process which is a change from the traditional to a heterogeneous structure and it is due to the influence of cultural contacts and inter mixture of other caste people in the surrounding parts of the field area.

The present research work also makes a study on the process of change in the community and identity of the facts and conventors that influence the change. The different aspects of the social and cultural situations are taken into consideration.
These include two facts. One is the traditional situation and the other is the changing situation. The research work for this study has been selected from the Agnikula Kshatriyas who are inhabiting the Nellore urban area and the surrounding five villages in Nellore district of Andhra Pradesh in south India, Nellore being the district headquarters is urbanised. It has been influenced by a number of factors which produce changes in the structural and functional system. Over a period of time, changes have resulted in the structural organisation of Agnikula Kshatriyas as it is seen at present.

The present research work is mainly intended to make a complete study of Agnikula Kshatriyas as a group, its religious and ritual behaviour patterns and the impact of religion on the socio-economic and cultural system as a whole. Religion plays an important role in codifying and expressing the cultural values of Agnikula Kshatriya society. It has its impact on various institutions like political, economic, social and other cultural areas of life. This influence is always mutual, not one sided.

**Purpose of the study**

There are many religions in the world. Religions, in general, have a tendency to change both in content and form, perhaps to imbibe the spirit of changing times. The
evolution of every religion testifies to the fact that times leave their imprint on the history of mankind. A closer observation reveals the nature of changes brought about by the successive periods and how the changing forms have moulded the society both externally as well as internally.

In the Pre-historic as well as the Vedic period, society was divided into four clear-cut divisions for the purpose of carrying on the day-to-day routine work of life in the sphere of human activity. There were four broad divisions and they went by the name 'Varnashrama dharma' and each concerned itself with a type of work characteristically different from the other. And this is a peculiar characteristic feature of Hindu religion.

According to this classification four distinctive classes based on the work they did come into existence and they played their role well for the progress and development of society in our country. Changing times brought about many modifications and innovations in the structure of the society.

Among the four groups of people the first one went by the name Brahmins which occupied the first place in the caste hierarchy in Hindu society. They engaged themselves in studying and teaching the Vedas - the repositories of all
knowledge - and helped the community in matters relating to offering prayers and performing various ceremonies and rituals to several deities including the worship of the spirits and the soul of the departed ancestors. The second group, Kshatriyas, occupied a dominant place next to Brahmins. They mastered the arts of warfare, and protected the country from internal and external invaders in addition to ruling the country which was their primary duty. Vaisyas, belonging to the third division, traded in merchandise and preserved the economic prosperity of the nation. Finally, Sudras who constituted the majority, cultivated the land and raised crops of all kinds for the sustenance of all groups of people. They helped the other castes mainly with their physical labour.

In course of time, flexibility of social structure and mobility of persons from one profession to another manifested and brought in its wake several sub-divisions in each caste. Besides, temperamental differences and peculiarities of regions gave birth to many sub-castes and several distinctive sects raised their heads. They began holding sway from time to time leading to disintegration of the nation to the disgrace of humanity as it were.

Coming to the Kshatriya caste, rulers of the land traced their origins from various deities and identified
themselves with them, by sharing their qualities and striving to keep up their traditions and aspirations. Hence, the existence of several dynasties and the continuance of their life till present day.

Of the many dynasties, some ruled the land by the Solar dynasty, others the Lunar dynasty and some others the Fire dynasty. They deserve deep study, since they dominated the land for centuries ruling from different parts of the country. Moreover, most of the illustrious rulers of history belong to these dynasties. Due to the ravage of time and disintegration of society, these dynasties have receded to the background and are forced to live in backward areas occupying very low social positions due to their insignificant occupations, such as fishing, goldsmith, masonry etc. Their poverty and insignificant occupations have denuded them of their former glory.

In the onward progress of man, many beliefs, traditions, customs, and rituals have emerged for the benefit of the community and also useful existence, amidst threatening circumstances both man made and god created. Some of them have lived longer than their originators and some have died instantaneously. Some of them have accelerated the progress of society and a few have registered a regress. So wisdom
never condemns all, nor does it command anything that comes up in the place of old practices. What was considered once indispensable to the society, was discarded later due to certain disadvantages it brought in by usage. New life and special circumstances are the chief cause, either for accepting or discarding them. It is by using his reason, that man must take the best from everything, old or new.

The Pallava dynasty, one among the many that created a memorable record in the South Indian History, ruled from several parts of the South India. Its rise and fall has left to mankind many monuments speaking volumes of their contribution to Indian culture. As adversity follows prosperity, like the night following the day, the dynasty that held a place of pride in history once, is now living unrecognised and unsung - the descendants are now living in backward areas as fishermen, due to rise of democracy and the advent of the Europeans.

The purpose of this research study is to throw light on the nature of life led by the descendants of Pallavas i.e. Agnikula Kshatriyas, and to acquaint them with their glorious past with a view to rousing them to prepare for better living and greater participation in nation building activities.
Origin of the name of the district

The district derived its name from Nellore, its head- quarters city. One of the etymological explanations offered is that it got its name from the extensive paddy cultivation in and around the neighbouring areas of the place ('Nellu' means paddy and 'ur' means town). Nellore district is one of the southern districts of Andhra Pradesh and it lies between the north latitude of 13°30' and 16° and east longitudes of 70°5' and 80°15'. It is bounded on the north by Prakasam district, on the east by the Bay of Bengal, on the south by Chittoor district and Tamil Nadu state, on the west by Cuddapah district. At present, the district consists forty six mandals. They are as follows:

List of Mandals and Population in Nellore District

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Mandal</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sitarampuram</td>
<td>18,803</td>
</tr>
<tr>
<td>2</td>
<td>Udayagiri</td>
<td>26,164</td>
</tr>
<tr>
<td>3</td>
<td>Varikuntapad</td>
<td>24,722</td>
</tr>
<tr>
<td>4</td>
<td>Duttalur</td>
<td>22,887</td>
</tr>
<tr>
<td>5</td>
<td>Marripad</td>
<td>34,190</td>
</tr>
<tr>
<td>6</td>
<td>Vinzamur</td>
<td>27,044</td>
</tr>
<tr>
<td>7</td>
<td>Kaligiri</td>
<td>34,189</td>
</tr>
<tr>
<td>S. No.</td>
<td>Name of the Mandal</td>
<td>Population</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>8</td>
<td>Kondapuram</td>
<td>33,357</td>
</tr>
<tr>
<td>9</td>
<td>Kavali</td>
<td>94,044</td>
</tr>
<tr>
<td>10</td>
<td>Jaladanki</td>
<td>36,840</td>
</tr>
<tr>
<td>11</td>
<td>Bogolu</td>
<td>44,082</td>
</tr>
<tr>
<td>12</td>
<td>Kovur</td>
<td>53,122</td>
</tr>
<tr>
<td>13</td>
<td>Kodavalur</td>
<td>38,393</td>
</tr>
<tr>
<td>14</td>
<td>Vidavalur</td>
<td>39,083</td>
</tr>
<tr>
<td>15</td>
<td>Dagadarthy</td>
<td>31,316</td>
</tr>
<tr>
<td>16</td>
<td>Allur</td>
<td>44,759</td>
</tr>
<tr>
<td>17</td>
<td>Buchhireddypalem</td>
<td>49,694</td>
</tr>
<tr>
<td>18</td>
<td>Sangam</td>
<td>34,623</td>
</tr>
<tr>
<td>19</td>
<td>Atmakur</td>
<td>45,262</td>
</tr>
<tr>
<td>20</td>
<td>A.S. Peta</td>
<td>28,934</td>
</tr>
<tr>
<td>21</td>
<td>A. Sagaram</td>
<td>38,177</td>
</tr>
<tr>
<td>22</td>
<td>Indukaripet</td>
<td>46,606</td>
</tr>
<tr>
<td>23</td>
<td>T.P. Gudur</td>
<td>40,332</td>
</tr>
<tr>
<td>24</td>
<td>NELLORE</td>
<td>2,914,413</td>
</tr>
<tr>
<td>25</td>
<td>Venkatachalam</td>
<td>42,096</td>
</tr>
<tr>
<td>26</td>
<td>Muttukur</td>
<td>42,457</td>
</tr>
<tr>
<td>27</td>
<td>Podalakur</td>
<td>49,369</td>
</tr>
<tr>
<td>28</td>
<td>Chejarlla</td>
<td>28,869</td>
</tr>
<tr>
<td>29</td>
<td>Kaluvoy</td>
<td>33,766</td>
</tr>
<tr>
<td>30</td>
<td>Rapur</td>
<td>34,553</td>
</tr>
<tr>
<td>S. No.</td>
<td>Name of the Mandal</td>
<td>Population</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------</td>
<td>------------</td>
</tr>
<tr>
<td>31</td>
<td>Sydapuram</td>
<td>39,512</td>
</tr>
<tr>
<td>32</td>
<td>Gudur</td>
<td>82,623</td>
</tr>
<tr>
<td>33</td>
<td>Manubolu</td>
<td>29,500</td>
</tr>
<tr>
<td>34</td>
<td>Chillakur</td>
<td>29,499</td>
</tr>
<tr>
<td>35</td>
<td>Vakadu</td>
<td>31,111</td>
</tr>
<tr>
<td>36</td>
<td>Kota</td>
<td>35,081</td>
</tr>
<tr>
<td>37</td>
<td>Chittamur</td>
<td>33,758</td>
</tr>
<tr>
<td>38</td>
<td>Naidupet</td>
<td>45,971</td>
</tr>
<tr>
<td>39</td>
<td>Pellakur</td>
<td>29,317</td>
</tr>
<tr>
<td>40</td>
<td>Ozili</td>
<td>30,018</td>
</tr>
<tr>
<td>41</td>
<td>Sullurpet</td>
<td>52,338</td>
</tr>
<tr>
<td>42</td>
<td>Doravarisatram</td>
<td>29,262</td>
</tr>
<tr>
<td>43</td>
<td>Tada</td>
<td>29,059</td>
</tr>
<tr>
<td>44</td>
<td>Venkatagiri</td>
<td>50,118</td>
</tr>
<tr>
<td>45</td>
<td>Balayapalli</td>
<td>28,252</td>
</tr>
<tr>
<td>46</td>
<td>Dakkili</td>
<td>29,600</td>
</tr>
</tbody>
</table>

**SOURCE:** Nellore District Revenue Office, Andhra Pradesh

Nellore Mandal is most populous, while the Mandal of Sitarampuram is the least populous.
Population

Nellore town is located 140 kilometers from Tirupati. The population as per 1981 census report is 2,36,879. The Nellore town consists of 44 wards. Out of a population of 2,36,879, 1,21,514 were males and 1,15,365 were females. It indicates male percentage is higher than female percentage. The population of the scheduled castes were 23,492. Scheduled tribes were 14,867 thousands and backward castes 65,016 thousands.

Pallipalem is 18 kilometers from Nellore and it consists of a population about 1,200. The village has 420 households.

Mypadu Pattapupalem is 16 kilometers from Nellore and it consists of a population of about 2,000. The village has 500 households.

Kollimittapattapupalem is 16 kilometers from Nellore and it consists of a population of about 360. The village has 110 households.

Kudithipalem is 5 kilometers from Nellore and it consists of a population of 450. The village has 124 households and the last one Ramudupalem Pallipalem has a population of 190.
Selection of areas and selection of respondents were done according to the method of purposive sample. The total of the strength of the population was ascertained and listed out among the all households from municipal and mandal offices.

According to Sri Rekhada Samudra Rao's well known book "Agnikula Kshatriyulu Puttu Poorvotharamulu" (1980) the total population of the Agnikula Kshatriyas in India is 42 lakhs. Statewise population is (1) Andhra pradesh 10 lakhs, (2) Madras 30 lakhs, (3) Orissa 60 thousands and (4) Other states 140 thousands.

Distribution of sample taken for the study of Agnikula Kshatriyas

In the present study, it was studied that the families in both urban and rural areas. Among the Agnikula Kshatriyas, the pattapus and pallies are predominantly inhabiting in the region. The author also found only two sub-groups in these areas viz., Pattapus and Pallies for the effective study.

The total number of respondents were 480 Pattapus and Pallies, including both the sexes i.e., equal distribution of sample was taken for male and female urban and rural among the Agnikula Kshatriyas as it could be seen in Table 1.
TABLE - 1: Distribution of sample taken for the study of Agnikula Kshatriyas

<table>
<thead>
<tr>
<th>Caste</th>
<th>Urban Males</th>
<th>Urban Females</th>
<th>Total</th>
<th>Rural Males</th>
<th>Rural Females</th>
<th>Total</th>
<th>Grand total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pattapus</td>
<td>60 (50.00)</td>
<td>60 (50.00)</td>
<td>120 (50.00)</td>
<td>60 (50.00)</td>
<td>60 (50.00)</td>
<td>120 (50.00)</td>
<td>240 (50.00)</td>
</tr>
<tr>
<td>Pallies</td>
<td>60 (50.00)</td>
<td>60 (50.00)</td>
<td>120 (50.00)</td>
<td>60 (50.00)</td>
<td>60 (50.00)</td>
<td>120 (50.00)</td>
<td>240 (50.00)</td>
</tr>
<tr>
<td>Total</td>
<td>120 (100.00)</td>
<td>120 (100.00)</td>
<td>240 (100.00)</td>
<td>120 (100.00)</td>
<td>120 (100.00)</td>
<td>240 (100.00)</td>
<td>480 (100.00)</td>
</tr>
</tbody>
</table>

NOTE: Numbers in parenthesis indicate percentages.
Climate*

The district has a hot climate, the summer being especially trying. The year may be divided into four seasons. The summer season from March to May is followed by the south-west monsoon season which extends up to the end of September. October to November constitute the retreating monsoon or post-monsoon season. The period from December to February is north-east monsoon season.

Flora

The forest in the hilly tract are of mixed deciduous type with high growth, small girth and low density. The forests in the plains tend to be evergreen scrubby associated with a sprinkling of dry deciduous species in the upper story. Towards the extreme south especially in Sriharikota island and along the coast in the southern Mandal's dry evergreen forests make their appearance.

According to Champion and Seth, the well known Botanists, the dry deciduous vegetation is called the carnatic evergreen forest. The vegetation in the district depends on the influence of the south-west or north-east monsoon and the type of rock and soil. In the lateritic

*Contributed by the Director-General of Observatories (Climatology and Geo-Physics), Poona.
and red soils, where the north-east monsoon predominates as in the southern Mandals, the dry evergreen forest occurs. Along the sea coast also, this forest type occurs (it is reported that the carnatic dry evergreen forests occur from cyclone in the south to Machilipatnam in the north), on the hill slopes the tropical dry deciduous forests predominate.

Local variations of the principal forest type are not uncommon. Hardwickia binata (Yapi) and pterocarpus santalinus (Red sanders or chandanam) occur as edapic types along the foot hills.

The principal species in the top storey of the dry deciduous forests are Acacia leucophloea (Tella tumma), Albizzia Lebbeck (Dirisanam), Albizzia amara (Narlingi), Anogeisus latifolia (Chirumanu), Bahunia racemosa (Ari), Buchanania Lanzan (sara, cassia fistula (Rela), Diospyros Melanox long (Tunki), Emblica officinalis (Usiri) and Lannea coramandelica (Gumpena).

The principal species in the dry evergreen forests are Mimusops hexandra (pala), Ochna squarrosa (Yerra-juvvi), sapindus emarginatus (Kunkudu), Syzygium bracteatum and Tamarind indica (Chinta). In the lower story species like Memecylon umbellatum, Maba buxfolia (Uti), Glycosmis manritiana, Atalantia monophylla (Adavi nimma) Limonia
acidissima (Nimma), Flacourtia Ramontchi (Muliylekka),
Garcinia spicata Hugonia mystax (Kaki bira) and xaremphis
spinosa occur. Some of the species occurring in the top
and the lower storeys of the dry ever green forests are
found in the dry deciduous forests also owing to the merger
of these two types of forests over a wide area of this
district, where the influence of both the monsoons is felt.

Fauna

The plain forests are bereft of wild life worth the
name. Only rabbit, porcupine and bear are found. But
the hill forests harbour wild life like bear, panther,
spotted deer and sambar. Occasionally, tigers cross over
to this district from the forests of Cuddapah district.

Avifauna is scarce in the forests of this district.
Jungle fowl, quail, sandgrous, partridge, peafowl and
pigeon are common. The Jordan's coursia is reported to
have been sighted decades ago in the forests of Nellore
district.

The Pulicat lake is situated on the route of migra-
tory birds and harbours a host of wading and water birds.

SOURCE: Nellore district Gazetteer (1977),
Government Central Press,
Hyderabad.
Flemingo, pelican, kingfisher, snipe, cormorant, darter, egret stark heron, spoon-bill ibis, teal and duck are found in this lake. Fish and other marine organisms also thrive in the lake. Apart from the above, reptiles and snakes are also found in the district. They are locally known as Dasari thambelu, mosali, udamu, thonda, balli, niti kappa, boduru kappa, manti kappa, budda penjera, chetturikipamu, jerripotu, nagupamu, katla pamu, podala pamu and so on.

Objectives of the study of Agnikula Kshatriyas

1. To analyse the changes in the social life of Agnikula Kshatriyas and their impact in the familiar circles.

2. To study their socio-economic conditions.

3. To study their occupational mobility.

4. To study their religious behaviour patterns.

5. To study their political activities.

6. To evaluate the social welfare programmes for their upliftment.
Methodology and field work

The field work for the present research study was conducted for a period of 9 months. It covers a total area of their living and their entire population. The data was collected from records available in the Government offices. The selection of respondents was done according to the method of random sampling. The household has been taken to be a unit for the purpose of this study.

An interview schedule was administered to collect information from 480 respondents. Pre-testing was done on personal observation. Some necessary changes were made in it. It was later cyclostyled and administered personally by the researcher in a face-to-face intimate relationships with the respondents. Counter questions were asked whenever felt necessary and observation noted on the other side of the schedule. Though the questions printed in English they were asked and interviewed in Telugu. The data for this study has been collected from the 'Agnikula Kshatriyas', who are inhabiting the 5 villages surveyed in the district of Nellore of Andhra Pradesh, South India. A total of 240 respondents have been interviewed from these 5 villages.
Apart from the villages, the urban centres in which the Agnikula Kshatriyas are inhabiting are also included in this sample. These people are inhabiting Nellore town. A total of 240 families also have been interviewed in this urban unit. Among the Agnikula Kshatriyas, the Pattapus and Pallies are predominantly inhabiting the region. The author also found only the sub-groups in these areas viz., Pattapus and Pallies for the effective study.

The total houses of the Agnikula Kshatriyas was ascertained and listed out with the help of village officers. Selection of respondents (both male and female) was done according to the method of random sampling. The interview schedule was personally administered by the investigator to 480 respondents. Care was taken to select equal number of male and female respondents from rural and urban areas. Only one respondent - male or female - was selected from each family.

An elaborate interview schedule has been prepared with a view to treat each respondent as a single case, in eliciting as much information as possible. Besides, a few indepth interviews, group discussions and informal interviews with office bearers were also conducted. The observation method was also used to record observations and reactions to the condition of the respondents. The secondary
method of data collection was also adopted regarding the material of their caste and social welfare programmes in the State particularly dealing with Agnikula Kshatriyas. Simple statistical method has been used to present and analyse the responses which could be quantified. The data are presented in the tables which have been particularly useful in the analysis of respondents' views and opinions.

Having thus collected the material, with some more occasional visits to the field, the investigator finally went back to the University campus to prepare the draft. Data analyses are manually tabulated. Two-way and three-way tables are prepared. Percentages and $X^2$ tests are used in the thesis.

Review of Literature

The focus of the study is on social structure and change, it is necessary to examine the usage of these terms in sociological and anthropological literature. Perhaps the concept of social structure has been made use of extensively in anthropology both in terms of elaboration into its constituent elements and application to the study of particular societies. Briefly defined, social structure is the web of interacting social forces
from which have arisen the various aspects of observing and thinking.

'D' Souza (1964) points out in his study that there is an intimate causal connection between education and social structure which however varies from society to society. He refers to the two ideal types of societies: (a) a society in which education is an independent variable and social structure the dependent one and (b) a society in which education education is the dependent one and social structure the independent variable. The societies where the member receives education according to socio-economic conditions of their parents, approximate to the latter type, whereas in the former type the members receive education that is just sufficient for acquiring their parental occupation.¹

Driver (1963) is of the opinion that the religious groups in the community revealed an intimate relationship between the educational attainments and hierarchy of caste.²


Balijit Singh (1959) writes that it is realised that in a class structured society, towards which India is moving rapidly every class tends to display distinct features of its own.\textsuperscript{3}

That the different classes within a society enjoy different degree of status, no one disputes. But on the question as to what determines status, there is serious difference of opinion. The most common and widely used factors for the determination of status are: Firstly, economic factors such as income and wealth. Secondly, social factors such as education, family affiliation, occupation of a combination of any of these factors.\textsuperscript{4}

Fortes also considers the inter-personal relations as elements of social structure and argues that they are reached through obstructing "the constant features in the pattern of organization of all activities in which the relation is significant" (1949: 340). But to him social structure also contains parts and relations of diverse nature and variability and pertains to social events and

\begin{itemize}
  \item[3.] Balijit Singh, Urban middle class climbers - A study of social mobility, (J.K. Institute of Sociology and Human Relations, Lucknow), 1959, p.1.
\end{itemize}
organization as their variable aspect (1949: 56-57).  

For Leach, social structure consists of set of ideas about the distribution of power between persons or groups of persons (1954: 4). Earlier he defined it as the whole network of social relations in which are involved the members of a given community a particular time (1954: 525).

Levi Strauss holds that social structure can by no means be reduced to the ensemble of social relations to be described in a given society (1953: 525).

Two other authors dealing with "Determinants of social structure and change in India" listed such structural elements as (1) Community settlements distinguished by livelihood patterns; (2) Occupation, stratification, (3) Language, religion, etc., and (4) Values, goals and beliefs (K.C. Panchanadikar and J. Panchanadikar (1965-6).

In another instance, certain historians who were concerned with the changes in the social structure of England dealt with such themes as changes in the system of social classes in the village, the conversion of the peasant to the labourer, modifications in his rights to assistance, in his relation to the courts, the magistrates and parish authorities (J.L. Hammond and Barbara Hammond, 1948: 19). 9

For a better understanding of the process of social change, we may consider some of the definitions of social change. According to Moore, "Social change is the significant alteration of social structure (that is, of patterns of action, social and interaction), including consequences and manifestations of such structure embodied in norms (rules of conduct), values, cultural products and symbols (1968: 366). In this point of view, any alteration to be socially significant has to be accepted by the majority of the people and has to be assimilated or integrated in the society. 10


The inevitability of social change is emphasized by many. Dewey remarks: "Change is the primary social fact as motion is the primary physical fact" (1916). Very often the concept is used as a synonym, or in relationship with the concepts of social progress and evolution.¹¹

Ogburn (1922) includes both material and non-material changes under social change.¹²

To Freeman (1951) social change refers to "any non-repetitive alteration in the established modes of behaviour in a given group or society." It is new method or mode of behaviour which modifies or replaces the old activities of the people. It includes changes in social techniques, relationship, behaviour patterns folkways, mores, institutions etc.¹³

By social change Morris Ginsberg means "a change in social structure, e.g., the size of a society, the composition or balance of its parts or the type of its organization ... The term social change must also includes


changes in attitude or beliefs, in so far as they sustain institutions and changes with them" (1958: 205). By structural change he means changes in the parts of a structure due to changes in other parts or to a change in the balance of forces" (1958: 213). 14

There have been many theories which tried to explain social change. Miller lists the following: theory economic materialism (Marx), economic theory of socialization (Veblen), Division of labour theory (Durkheim), social differentiation theory (MacIver and Page) Socio-cultural theory of social change (Taylor, Sunner and Ogburn) (1957-77) Inspite of this Miller concludes that "there is an increasing recognition that a general theory of the process of change of social systems is not possible in present state of knowledge" (1957: 102). 15

Nordskog (1960: 31-36) describes certain social processes which are accountable for social change. First of all, there is a process by which an organism becomes adopted to a new climate which he refers to an acclimatization.


Then there is the accommodation process, which involves a functional change in the habits and customs of persons and groups and, by this, old habits are given up and new habits formed. Social change also involves a process of organization, i.e., the gradual, development of an integrated scheme of structures and functions suited to a rather definite mode of life under specific conditions. This is called adaptation. People of diverse racial origins and different cultural heritages occupying a common territory tend "to be similar or alike". By this process people acquire the language of the immigrated people acquire the language of the immigrated people and gradually participate in the economic, political and social activities thus becoming assimilated. Thus they become culturally similar to their neighbours and form part of a cultural solidarity. This process is known as assimilation.

Social change happens by a process of borrowing of cultural elements from some other contemporary culture. This may happen by adoption "which means the act of taking and applying or putting into practices as one's own a trait or complex which was not so originally" (Nordskong: 1960: 34). 16

In every society we can find two kinds of processes at work: processes that maintain the structure of the system and processes that tend to change it, and it can be said that social change refers to the "intelligible process in which use can discover significant alteration in the structure and functioning of determinate systems" (Becker and Boskoff, 1957: 263).

The theoretical approach to social change generally used in social anthropology today is that of the structural functionalism developed by Radcliffe-Brown. This particular approach to social change involves "comprehension of a social system as a whole ... a people or a tribe are studied as if their social relationship constituted a closed and integrated system. However, problems arise when factors and forces extreneous to the people or tribe are active on the scene making it impossible to describe the indigenous society. In this case the proponents of structural - functionalism deal with the situation artificially by noting what changes have taken place in the tribe's indigenous institutions. Such descriptions are spoken of as studies of culture - contact or social

change" (Konneth Little, 1960: 332-398).

Modern sociologists and social anthropologists have been much concerned with the process of social and cultural change. Here they are not only concerned with the problem of the diffusion of cultural traits or some kind of social evolution independent of external influence. This stand is clearly expressed by Ginsberg when he states that "it is now a little plainer that modification in a people's social institution and values through time are not to be understood in terms of any simple, blanket principle, but rather that a multiplicity of processes is involved, often contemporaneously" (1958: 205-229).

"Social change is not just one social field among others, it is all social fields, considered in their temporal, dynamic aspect. It is nominee possible to study 'social change' in general than it is to study 'society' in general. What is given for us for analysis are specific social institutions, and what we have to do is to study the modification of these through time in the context of their relationships. With other co-existing

institutions (J.H.M. Beattie 1961: 165). 19

M.N. Sreenivas put forward two concepts - Sanskritization, Westernization - to explain some features of religious, cultural and social change in India" (1966: 1). Sanskritization is "the process by which a 'low' Hindu caste, or tribal or other group changes its customs, ritual, ideology and way of life in the direction of a high, frequently 'twice born' caste" (P.6). Sanskritization results in positional changes in the system, and does not lead to any structural change. Westernization means the radical changes in Indian society and culture brought about by the British rule. Westernization results not only in the introduction of new institution, for example, newspaper, elections, Christian missions, but also in the fundamental changes in the old institutions. 20

M.S.A. Rao dealing with the social change in Malabar, has defined society and culture very broadly as the sum total of all the activities. In his study, all such activities were grouped under six heads (1) occupational


activities, (2) family life, (3) religious activities, (4) educational activities, (5) leisure time activities, and (6) community activities. Changes in these spheres have been analyzed in an interrelated way (1957: V). 21

Among the factors that resist social change, there are certain prominent factors such as inertia, fear of the new, ignorance, tradition, ethnocentrism, vested interests, and so on. Psychologically, it is the individual's sense of danger to his identity and security which resists social change. The whole set of attitudes and values will be changed by a new mode of culture whether by invention or innovation, and so its acceptance or rejection would primarily depend on the attitude of the people. Therefore "endeavour will have to be made to inculcate a set of attitudes and values that are conducive to economic development and modernization" (Dube, 1968: 45-46). 22

It is evident that so long as people's attitudes remain rigid, social change hardly occurs or even if it occurs, it is not adequately assimilated by the mass of people. In this situation, while economists emphasize the


"proving of the necessary inputs to prove the productivity, sociologists and psychologists tell that in addition to providing the necessary inputs, a social and psychological change should also come about ... to accept the new methods and tools given to them ... (Jacob, G. 1969). 23

The fishing activity of the 'Jalaries' of Coastal Andhra can be divided into two broad categories as seasonal and non-seasonal. The former is characterized by busy and active off-shore fishing with catches of large quantities of commercially valuable small fish. Fishing activity is carried on with big net groups with crew consisting of 20 to 30 people. The latter, on the other hand, is characterized by marked decrease in the off-shore fishing and these fishing operations are confined to deep sea fishing. Smaller net groups of two to eight fishermen are organized to catch all varieties of fish. 24

The Sun was sinking in reddening water of the Arabian sea. Tired boats, after the day's drift and tossing over the wavy surface, had turned Coastward for the night's rest, spreading out their sails to catch fanciful breeze now and then coming from the west. Evening's dimness was spreading.

from the east making the fishermen wonder if they would reach shore before it was dark and would be able to see their way to their cottages through the cocoanut inside which twilight shied to peep.25

Majority of the Pallis are uneducated and many subsist working as labourers of different types. A small number of them are educated. In Tirupati most of the people are working in factories and shops and some are doing business in electrical goods.26

Fishing in India is a traditional means of livelihood perpetuated hereditarily by some specialized social groups associated with agriculture based villages of the caste society. In the changing context of marine fishing today that requires elaborate technological aids and adequate financial investment, the fisher folk of Jambu dweep have been pushed into the wider context of urban based market economy and have been caught up in the strangle hold of a chain of money lenders and financiers, which leads them into another world of risk. However, all the people of


fishing units are not directly exposed to the wider market system and their essential economic interaction with the wider centre and networks is maintained primarily by the leaders of the groups and by some middlemen. Inspite of recent tendency among these fishermen to form units of contractual basis, kinship continues to act as the principal binding force. Though a few people from non-fishing castes are occasionally found to join marine fishing, they do not participate in the principal task of fishing, namely net operation. 27

Fisherfolk are notorious for their thriftlessness, and with a view to teach them the value of money and inculcate the habit of thrift: at least among the rising generation small money-boxes made of empty cigarette tins were supplied to a few of the schools as an experimental measure: the pupils were encouraged to deposit in them a few paise whenever they could afford to do so. This experiment has succeeded well and the pupils evince keen rivalry as to who will fill up their tins first. These boxes have not yet been opened except those of a few who required some money urgently. This idea will be further developed, but its success will

necessarily depend on the honesty of the teachers concerned. The wage earning young men who attend the night school were encouraged to deposit money in the post-office savings banks. 28

The present position and potentialities of Australian fisheries may be summed up as follows. The estuarine and the offshore demersal fisheries have been overfished and there is little possibility of their expansion; rather if they are to be restored and preserved for future generations restriction as a measure of conservation is necessary, contrasting with this disturbing outlook is the pelagic fishery, which is capable of great expansion. Recent developments, although they have scarcely yet touched the fringe of these almost virgin resources give promise of early and spectacular advances in this branch of the fisheries. 29

Over fishing by trawlers: An investigation of the trawling industry carried out by A.N. Colefax during 1930 and 1931 indicated that the average hourly catch during the year 1930 was 2.97 hundred weight only, compared with 4.56 hundred weight during 1921 and 4.68 hundred weight in 1922. 30

The work of their endeavour laid the foundation for commercial trawling in Australian Water, for it demonstrated convincingly that there were at least two areas, one along the South-eastern Australian Coast, the other in the great parable with the best of the grounds in the northern hemisphere.\textsuperscript{31}

Perches and Perch - like fishes include the genera lates and plamoperca (Laticauda); Ambasin (Ambassidae): Holocentrus, Serranus, Epinephelus (Sarranidae); Pelates, Eutherapon. Thereupon (Theraponidae); Priacanthes (Priacanthidae), Apogon, Apogonichthys (Apogonidae); Sillago (Sillagininae); Aprion, Pristipomoides, Lutianus (Lutianide) Nemipterus (Nemipteridae), Lobotes (Lobotidae); Pentaprion, Gerres, Pertica (Gerridae), Pomadasya (Pomadasyidae) Scolopsis (Scolopsidae), Gaterin (Plector hynchdae), Lethrinella, Lathrinus (Lathrinidae); Ephippus (Ephippidae); Platx (Plataxidae) Drapane (Drapanidae); Pomacentrus, Amphiprion, Abufedut (Pomacentredae); Siganus (Siganidae); Acarnthurus (Acanthuridae); Kurtus (Kurtidae) etc. These fishes are abundant in Coastal water and more particularly around the Coral reefs and on rocky sea bottom of the sea even at considerable depths (Virabhahdra Rao, 1969).\textsuperscript{32}

\textsuperscript{31.} Notes on Australin's fisheries, with a summary of the results obtained by the Fl.S. Kndeavour Department of trade and customs, 1913.

Inverson (1968) defined sea farming as "a means to promote or improve growth and hence production of marine and brackish water plants and animals for commercial use by protection and nature on areas leased or owned". Inverson (1968) has included under marine farming, the culture of aquatic organism in the sea as well as blackish water. 33

Marine farming, according to Tal (1968) may be taken to mean farming in the sea itself. It applied only in those cultures that can be grown within the sea proper or in its inlets such as guls and bays. The most important cultivable group of animals for farmers in some lamelli-branches (Calnus, Oysters and Mueseels), some Crustacean, (Shrimps a crabs and Lobsters), and selected fishes. 34

A study of marine fishery resources shows the factors governing their fluctuations in abundance and their rational exploitation in the subject matter of the science of fishery hydrography. Basically, however, fishery hydrography is the study and application of oceanography, maritime meteorology and aquatic ecology to those practical problems in the fisheries which are related to the productivity of oceans or their fishery resources. 35

According to Panikar and Jayaraman (1966) the surface drift along the east-coast has a north-easterly direction with an occasionally easterly component between February and July, changing south-westerly in the north part of coast and to southerly in the southern part during August-September and continuing in the same direction upto the end of December. In January, weak westerly drift is observed. 36

The marine fisheries of Indian can be broadly classified into: (1) Coastal fisheries or inshore fisheries and (ii) Offshore fisheries.

The length of coastal line of India is C.5, 600 km. The state-wise break up of the Coastal line: West Bengal 400 km. Orissa 720 km. Andhra Pradesh: 960 km, Tamil Nadu 912 km., Kerala 480 km, Karnataka 288 km and Maharashtra 1,940 km. The West Coast India has a sea front of C.2,400 km in length running from Cape Comorin in the south to the Ran n of Kutch in the north. The Fishing grounds on the continental shelf of West Coast upto 200 m depth may be roughly estimated to be about 168-350 sq. km. 37


The paper highlighted the role of cooperative in improving the socio-economic conditions of the fishermen. However, it also observed that cooperatives were not functioning well, and a programme for revitalization of dormant societies will have to be chalked out and implemented properly. The paper stressed that the education of fishermen, training of Secretaries, proper marketing linkages and adequate financial assistance can help the revitalization of fishery cooperatives. 38

Purakkad is a traditional fishing village located in the district of Alleppay in South Kerala. This village of marine fishermen is of particular interest for two reasons. First, its geographical location is especially favourable as mudbanks from its in-shore water, and attract huge quantities of fish during the famous seasons known as chagara. These mud banks are rich in prawns of exportable variety and cause a brisk activity during several weeks of the year. Secondly, the purakkad is indirectly exposed to the influence of mechanized fishing. Only a few boats operating in the area the property of people residing on the local beach, and not many fishermen from the spot work as crew on mechanised boats. However, the people of Purakkad can presumably benefit from the mechanization process of marine

fishing through a kind of appropriate technology which they have recently adopted in order to work in time with mechanized boats operating off their shore. 39

The establishment of legal ownership to the resource under the 200 mile EEZ is only a first step to enjoyment of resource. Much depends on how clearly the objectives and priorities for the development of offshore are stated and implemented. Bureaucratic fragmentation may increase conflict between artisanal fisheries and operators of large mechanized fishing vessels, lead to over fishing in the in-shore zone and stagnation in the total catch levels. A centralised coordination body like a national fisheries corporation can be in rationality in the implementation plans for the development offshore fisheries. 40

The Government of India had been committed to the development of fisheries both marine and inland sectors. The underlying objectives have been as follows:


(a) to increase the production of protein rich foods

(b) to exploit the valuable natural resources available in seas around the country

(c) to increase the foreign exchange earnings

(d) to generate new employment potential, and

(e) to help achieve the social and economic advancement of the fishing community.41

The river Ganga is revered as a goddess in Hindu mythology. Fishing on the river Ganga was respected profession before the period of Mahabharat. The story goes that the father of Bhishma, Santhana, the king of Hastinapur, was enchanted by a fisher girl named Matsya Gandhi and wanted to marry her. She agreed to marry him but on the condition that the son she begets through the marriage would have claim to the throne of Hastinapur and not Bhishma, and that Bhishma should not marry so that not only he but his progeny would also have no claim to the throne. Bhishma took a vow not to marry and also fulfilled it, and hence the vow came to be known as 'Bhishma pratigna' (The great vow). The fact that the fisher girl could demand such a condition from the

king shows that the fishing community held a respectable position.42

Like a Hindu fishermen the Mappila fisher folk of Tanur consult the Hindu astrologers and diviners for the diagnosis as well as for the selection of a particular magician and of the appropriate treatment for a particular patient. Moreover, the Mappilas often consult the Hindu magicians whenever a Mappila exorcist fails. They confess that the sorcery and magic practised by the Hindu 'mantravadis' is far more effective than their magicians. Both the Hindu fishermen and Mappila fisher folk have identical beliefs in ancestor-worship. Both communities believe that the soul of a man who committed suicide often appears before the living in the form of a ghost or animal or assume his own form and cause illness to the near ones. Special ancestor worship is conducted by offering the dishes that the departed liked best. Above all, like the Hindu folk, the Mappilas perform magical rites and rituals to ward off the ghost and for the peace of soul of the person who committed suicide. It is also interesting to point out that like the Hindu folk, the Mappilas believe that the soul of a pious person is sent

to heaven whereas that of a sinner goes to hell.  

The multitude of fishermen playing there day and night are however, governed by certain traditional rules relating to ownership of fishing grounds. Two forms of ownership are recognized: permanent and temporary. Permanent ownership is claimed over phoomphan (fishing founds of phoomnamba, a typical fishing operation of the thanga fishermen, Panpharm (site for fishing by traps on weirs), Kom (depressed points in the lake which retain water ever when the surrounding areas are dry, and khog (Waterstrips mostly dug out artificially connecting two adjacent pools of water). Adhoc ownership is held over a fishing spot by any body so long as he utilizes it; but when he moves away to some other areas, he loses his right over it. Temporary ownership is associated with ambulent types of fishing and it can be held anywhere in the lake by anybody except on the above mentioned fishing sites over which permanent ownership is claimed when the respective types of fishing are operated there on in the appropriate seasons. Most of the permanent fishing grounds belong to thanga fisherman. This paper deals with the tenure and allocation of a phoompham only.


The following are the taboos observed by the fishermen:

1. It is a taboo for women to touch the sea or fishing equipment during menstrual period.

2. It is a taboo for women to go for fishing expedition if a cat or goat or if a woman carrying fuel with an empty pot crosses the patch.

If a person sneezes once when a person is about to start it is a bad omen and it is considered good if a person sneezes twice. In a dream if a person is bitten by a shark, he had to abstain from fishing on the next day. If a person slips down while about to start for fishing, he abstains from fishing that day.

Though we do not find any polarization into great and little Hindu traditions, we can distinguish these two traditions if we view through a spectrum. The following are the differences observed between the great and little Hindu traditions taking the local phenomena into consideration:

(a) The men who perform the worship in the little Hindu tradition are the fishermen as against the Brahmins in the great Hindu tradition.

(b) The local deities of the little Hindu tradition are almost worshipped with animal sacrifices (with a few exceptions), such as, buffaloes, sheep, goats, and fowls. On the other hand, we do not find any animal sacrifice associated with the great Hindu tradition.
Here only coconuts and fruits are offered to the various deities.

(c) The local deities of the little Hindu tradition with the sole exception of Poturaju are all female whereas in the great Hindu tradition majority of the deities worshipped are male with a few exceptions like Saraswati and Lakshmi.

(d) The local cults of the little Hindu tradition are mostly associated with some kind of spiritual worship, whereas the principal gods like Brahma, Vishnu and Siva of the great Hindu tradition represent the forces of nature as they are refused to as sruti, stithi, laya karakulu (responsible for the power of creation, power of preservation and power of destruction) respectively.

(e) We find only miniature temples or temporary structures for the deities of the little Hindu tradition, whereas there are big temples for the deities of the great Hindu traditions with beautiful workmanship.

(f) The local cults of the little Hindu tradition left behind very scanty information regarding the origin of the cults. Whereas the deities of the great Hindu traditions are associated in many cases with recorded as well as unrecorded myths and stories of their origin.

(g) We find sacred specialists from female sex also in the case of local cults of the little Hindu tradition while in the great Hindu tradition the sacred specialists are conspicuously from male sex.

The distinctive features as referred above between the two traditions can only be made for theoretical importance as it will be difficult to separate at the practical level
because of the overlapping of these two traditions. Further detailed study in this respect may throw valuable light on this issue.  

This seems to explain why Agnikula Kshatriyas resisted the change that came from outside. Why this phenomenon was noticed in the other communities is to be explained in terms of different value systems of these communities. In our model, we are incorporating the social structure of values also. In analysing social structure and change we are also trying to identify, if possible, some of the values that contribute to Agnikula Kshatriyas imperfect linkages with the broader social system in the hope that the model will be able to give a valid explanation of the social process among the Agnikula Kshatriyas of the Nellore district of Andhra Pradesh.  

In his paper, an attempt has been made to describe the salient features of the fishermen community of several types known as Rajaput Klarva, settled on several bandar (port). There are two other landing centres, namely, Bhidia and Jaleshwar on which Koti and Machhira (Muslim) fishermen group are settled respectively. The attempt is simple as

it focuses attention on a local community of Rajpur Klarvas.

An overview of the community traits as described above is suggestive of the fact the group of fishermen under study has been facing technological change with their typical traditional background of a socially and culturally backward community. Simultaneously, small group of educated, professional and merchant-capitalist elite has also merged casting its impact on the community leadership. The group is found to be instrumental in guiding the fishermen community for some desirable changes.